Life and Work of
Pandit Guru Datta Vidyarthi

Lala Lajpat Rai

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THE COLLECTED WORKS OF

LALA LAJPAT RAI

VOLUME ONE

Chief Editor
B.R. Nanda

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Dedication

To the Great and Right Righteous Arya Fraternity
as a mark of spiritual love and brotherly affection,
which the deceased constantly cherished at heart towards them,
and as a free will offering, which his pious Soul,
with all its rare and invaluable attainments in learning and science,
made in the spring of his well-bred life at the altar of
their religious service, is this book respectfully and affectionately
dedicated by their servant and brother in religion, the author.

Written by Lala Lajpat Rai on after the death of Guru Datta Vidyarthi in 1890, this book was first published by the Virjanand Press, Lahore, in 1891.

"Life and Work of Pandit Guru Datta Vidyarthi, M.A."[1]

Om

Preface

It is with great diffidence and with a full consciousness of its many defects, both from literary and biographical points of view, that I venture to lay this book before the public. It was only a deep sense of gratefulness towards the deceased[2] that induced me to make this humble attempt at preparing this short narrative of the life of one of my most intimate, beloved and earliest friends—a friend in the proper sense of the term. Otherwise I have never been presumptuous enough to lose sight of my total unworthiness for the task. Abler and more worthy hands being found unwilling, either from want of leisure or from want of taste, to undertake the writing of this biography, I felt myself justified in doing what I have considered a duty and a labour of love. My only hope lies in the sympathy and generosity of the public, whose judgment I trust will be passed after due consideration of the following facts:

(1) That this is the first attempt of the writer to produce a volume of this size in the English language (short papers on miscellaneous subjects, of course, excepted).

(2) That the native public have not yet properly realized the value of the biographies of their great men and hence the difficulties, which a biographer has to undergo to collect materials for a readable one, are sometimes unsurmountable. I have to regret that the Arya Samaj public have not in this matter proved an exception. Excepting a few gentlemen, whose services I will just acknowledge, none of the other numerous friends and admirers of Pandit Guru Datta Vidyarthi ever dropped a line.

(3) That the writer is engaged in a profession (legal), in which a moderate

1. Written by Lajpat Rai soon after the death of Guru Datta Vidyarthi in 1890, this book was first published by the Virjanand Press, Lahore, in 1891.

   The book was dedicated to the Arya Samaj; the dedication read: "To the Great and Right Righteous Arya Fraternity as a mark of spiritual love and brotherly affection, which the deceased constantly cherished at heart towards them, and as a free will offering, which his pious Soul, with all its rare and invaluable attainments in learning and science, made in the spring of his well-bred life at the altar of their religious service, is this book respectfully and affectionately dedicated by their servant and brother in religion, the author."
2. Born in 1864, Guru Datta Vidyarthi died, at the age of 26, in 1890.

prosperity, especially in courts of original jurisdiction, leaves no time for the cultivation of a literary taste.

(4) That the writer, living at a distance of nearly 200 miles from Lahore, could not have the advantage of looking into any of the proofs of the book while in the press.

(5) That a knowledge of the apathy of the native public towards the writings of their own countrymen and a few other unimportant matters, which need not be detailed here, have rather deterred the publisher from incurring a liberal expenditure on its printing, &c., &c.

While deeply regretting the silence of those who did not choose to trust the writer with what material they possessed, I take this opportunity of publicly thanking those who helped me in the preparation of this humble work. . . .[3]

My hearty thanks are also due to Professor Max Muller, Mr. Gough and Mr. R.C. Dutt, whose writings I have availed myself of in the preparation of this book. The quotations from the writings of the learned Professor will show that, however unsafe as a guide to the understanding of the Vedic literature he may be, he is not wanting in large-heartedness and in devotion to the study of that mother of all languages—Sanskrit. His recent works contain ample evidence of the wind having begun to blow a different way, and nobody can fail to perceive that the deeper his study goes, the more earnest and enthusiastic he grows in the praise of ancient Indian literature. His translations have been put in contrast with those of Pandit Guru Datta Vidyarthi with no other motive but that of exhorting my countrymen to take to independent researches in the region of Vedic literature and to look only to the most ancient authorities on the subject of the interpretation of the Vedic terms. . . .

With these words I beg to crave the indulgence of the reader for the many deficiencies and shortcomings which he is sure to find in the following pages.

Hissar
21st June, 1891 Lajpat Rai

3. In this context Lajpat Rai made references to Lala Chetananand, Pleader of Multan, Lala Jai Chand, Chiranjit, Ram Bhaj Dutta and Professor W. Bell of the Government College, Lahore.

> "Soil of Ancient India, cradle of humanity, hail ! Hail, venerable and efficient nurse whom centuries of brutal invasions have not yet buried under the dust of oblivion ! Hail, fatherland of faith, of love, of poetry and of science ! May we hail a revival of thy past in our Western future !"
>
> —*M.L. Jacolliot*[4]

The day is not far distant when all classes of Indians, nay, when all classes of men, whether Indians or foreigners, will join in recognizing the impetus given to the study of the classical Sanskrit by the society called the Arya Samaj. Yes, I say the day is drawing nearer and nearer when everybody will cheerfully acknowledge the great move and when the writings of Shri Swami Dayanand will be taken to mark a distinct epoch in the revival of that mother of all languages, the Vedic Sanskrit. To some such a hope may look still very distant or very uncertain and I, for one, do not wish to throw cold water upon their uncertainty. But to those who look unto the horizon, signs of a distinct, clear change are visible. To whatsoever quarter you may look, the antiquity of India is gaining its proper place and the Vedic religion and Vedic sociology seem to become in a very short time the war cry of the learned world. At this very date the flower of the European world is busy in disinterring the remains, the wonders, the gems, the startling discoveries, and the pacifying doctrines of the great "Past". Amidst the giant, wonder-exciting discoveries of the scientific West has the "Present" begun to pay a filial homage to the "Past" of the East. Already has the Eastern Star begun to shed its lustre over the seemingly more resplendent planets of the West. "In France, Germany and Italy (three of the most learned and scientific countries of Europe), even in Denmark, Sweden and Russia," says Prof. Max Muller, "there is a vague charm connected with the name of India. One of the most beautiful poems in the German language is the *Weishet der Brahmanen*, the *Wisdom of the Brahmans*, by Ruckert, to my mind more rich in thought and more perfect in form than even Goethe's *West—O Stticher Devan*. A scholar who studies Sanskrit in Germany is supposed to be initiated in the deep and dark mysteries of ancient wisdom, and a man who has travelled in India, even if he has only discovered Calcutta or Bombay or Madras, is listened to like another Marco Polo." Yes, already has the world begun to re-echo the sentiments, so beautifully and honestly expressed in the

4. Quoted from M.L. Jacolliot, *The Bible in India* (p. 10).

following sentences of the same celebrated author. On page 6 of his volume, *What can India teach us*,[5] he says:

> If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more universal, in fact, more truly human, *a life, not for this life only, but a transfigured and eternal life*—again I should point to India.

The italics in the quotation are mine. He counts every branch of human learning one by one and shows how vast a field for the improvement of each one can find in India and concludes his enumeration with the following pathetic appeal:

> And take that which, after all, whether we confess or deny it, we care for more in this life than for anything else—nay, which is often far more cared for by those who deny than by those who confess—take that which supports, pervades, and directs all our acts and thoughts and hopes—without which there can be neither village community nor empire, neither custom nor law, neither right nor wrong—take that which, next to language, has most firmly fixed the specific and permanent barrier between man and beast—which alone has made life possible and bearable, and which, as it is the deepest, though often hidden spring of individual life, is also the foundation of all national life—the history of all histories, and yet the mystery of all mysteries—take religion, and where can you study its *true origin*, its natural growth and its inevitable decay better than in India, the name of Brahmanism, the birthplace of Buddhism and the refuge of Zoroastrianism, even now the mother of new superstitions—and why not, in the future *the regenerate child of the purest faith*, if only purified from the dust of nineteen centuries? Yes, Sir, we do sincerely hope that India may still become the regenerate child of the purest faith—the faith of Vedic theology—if only purified from the dust of tens of *centuries*.

In the same strain he continues:

5. The actual title of the book is *India: What Can It Teach Us.*

> You will find yourselves everywhere in India between an immense past and an immense future, with opportunities such as the old world could but seldom, if ever, offer you. Take any of the burning questions of the day—popular education, higher education, *parliamentary representation*, codification of laws, finance, emigration, poor-laws, and whether you have anything to teach and to try, or anything to observe and to learn, INDIA will supply you with a laboratory such as exists nowhere else.[6]

Yes, India can teach what, in the words of the *Upanishad*, "being known all else is known."—*Mundakopanishad*, 1.i.3

My young friends have no reason to be ashamed of their parentage. Prof. Max Muller again steps in to claim the honour of having "the nearest intellectual relatives" in the Aryans of India, whom he gives the praise of being "*the framers of the most wonderful language of Sanskrit. . . .*[7] THE FATHERS OF THE MOST NATURAL OF NATURAL RELIGIONS, the makers of the most transparent of mythologies, THE INVENTORS OF THE MOST SUBTLE PHILOSOPHY, *and the givers of the most* ELABORATE LAWS.

This is the opinion of a gentleman, who, according to his own admission, has not yet drunk deep from the fountain of the Sanskrit literature, of one who is very doubtful whether he has been able to correctly understand the *Upanishads* and who, as will be shown in the following pages, has miserably and very frequently stumbled in his noble path of crossing the fathomless ocean of the Sanskrit literature, of one who has not been able yet to keep the distinction between the *yaugika* and the *laukika* senses of the Vedic terms in view in his translation of the Vedic literature.

A reference to page 85 of the same book shows that when writing the above, he had hardly seen Swami Dayanand's commentary on the Vedas, now so well known by the name of Dayanand's *Veda Bhashya*, because there he makes a mention of Swami's "Introduction to his edition of the *Rig Veda*, his by no means uninteresting *Rig Veda-bhumika*" only.

The greatest literary genius of the modern age has recorded his appreciation of the Hindu dramatic piece in lines which have been often quoted in original and in translation.

> Wouldst thou the life's young blossoms and the fruits of its decline,
> And all by which the soul is pleased, enraptured, feasted and fed,—
> Wouldst thou the earth and heaven itself in one sweet name combine?
> I name thee, O Sakuntala, and all else is said.—*Goethe*

6. The italics and capitals in this and other quotations in the book are as in the source.
7. This and other omissions in quotations are as in the source.

Then look to the testimony of Burnouf, the great genius of France, whose researches into the Sanskrit literature created a deep sensation in Europe.

M. Cox maintains that many of the Greek and Latin deities owe their names to the Sanskrit names of Fire.

Another scholar, Dr. Roth of Germany, argues that there was no caste in the Vedic period.

The most celebrated German writer and philosopher of the modern times, Schopenhauer, gives the following testimony to the worth of the *Upanishads*. "From every sentence deep, original, and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds our original thoughts of kindred spirits. . . . IN THE WHOLE WORLD THERE IS NO STUDY, EXCEPT THAT OF THE ORIGINALS, SO BENEFICIAL AND SO ELEVATING AS THAT OF THE OUPNEKHAT. IT HAS BEEN THE SOLACE OF MY LIFE, IT WILL BE THE SOLACE OF MY DEATH."

Dr. Thibaut has established it beyond dispute that geometry and astronomy as sciences were first discovered in India and that grammar and philosophy too were similarly inspired by religion.

Professor Weber remarks that it was in philosophy as well as in grammar that the speculative Hindu mind attained the highest pitch of its marvellous fertility... "the publication of the learned Dr.'s work (i.e. on *Sulva Sutra*) only confirms the conclusion of Von Schrade that Pythagoras learnt not only his theory of transmigration but his mathematics also from India in the sixth century before Christ."

Turn to your philosophy and see what a splendid record it makes. Kapila's has been declared to be "the first recorded system of philosophy."

Says Mr. R.C. Dutt, "The latest German philosophy, the system of Schopenhauer and Von Hartman is a reproduction of the philosophic system of Kapila in its materialistic part, presented in a more elaborated form but on the same fundamental lines. In this respect the human intellect has gone over the same ground it occupied more than 2000 years ago; but on a more important question it has taken a step in retreat.

"Kapila fully recognized the existence of a soul in man, forming indeed his proper nature—the absolute ego of Fichte—distinct from matter and immortal; but our latest philosophy both here and in Germany can see in man only a highly developed physical organization."

Says Cousin, "The history of Indian philosophy is the abridged history of the philosophy of the world."

Says M. Jacolliot, "India is the world's cradle; thence it is that the common mother in sending forth her children even to the utmost West, has in unfading testimony of our origin bequeathed us the legacy of her language, her laws, her morale, her literature and her religion." "Manu," continues he, "inspired

Egyptian, Hebrew, Greek and Roman legislation, and his spirit still permeates the whole economy of our European laws."

He exhorts the writers, savants interested in India to "come and live with the Hindu in his shady home" and take instructions "in the Vedas and the laws of Manu," because he thinks that then only will they "have been initiated and India will appear to them, "the mother of the human race—the cradle of all our traditions."

In another place he remarks that "My complaint against many translators and Orientalists, while admiring their profound knowledge, is that, not having lived in India, they fail in exactness of expression and in comprehension of the symbolic sense of poetic chants, prayers and ceremonies and thus too often fall into material errors, whether of translation or appreciation."

Living in isolated bungalows quite apart from the heart of the Hindu though in India has, experience shows, failed to give the advantage, which the writer of the above sentences expected to be derived from a residence in India.

"The life of several generations," continues the same writer, "would scarce suffice merely to read the works that ancient India has left us on history, morale, poetry, philosophy, religion, different sciences and medicine, gradually each will produce its contribution—for science, too, possesses faith to move mountains, and renders those whom it inspires capable of the greatest sacrifices."

Such in brief is the testimony of foreign authorities on the ancient learning and civilization of old Aryavarta. There was a time in the history of India, when, according to Mr. Colebrook, "it was doubted whether the Vedas were extant; or, if portions of them were still preserved, whether any person, however learned in other respects, might be capable of understanding their obsolete dialect." Contrast it with the present times, when all the four Veda Samhitas can be had for the paltry sum of Rs.10 from the Virjanand Press of Lahore. This is not all. The inexhaustible resources of India produced a man who not only laid a claim to understanding the so-called "obsolete dialect" of the Vedas fairly, but had the courage of undertaking a translation of them in both the Sanskrit as well as the commonly spoken language of India, Hindi *bhasha*. Whatever may be the merits or demerits of Swami Dayanand's *Veda Bhashya*, his veriest enemies have not had the boldness of questioning his scholarship. It was unusually bold of him to depart from the beaten track and prepare a way for himself, notwithstanding the most discouraging opposition of his own countrymen. People may criticize his commentaries as much as they like, but it seems hardly probable that anyone will have the courage of saying that it was a presumption on his part to undertake the translation of the Vedas. His glorious life inspired another man of worth, who so abruptly died in the attempt to tread in his footsteps. It is the short narrative of this young Arya's life that I am going to present to the reader in the following pages. The reader may question,

what connection do the above lengthy quotations bear to the life of this man? The answer is—simply to make a feeble effort at arousing the young men of Aryavarta to a sense of the onerous duties they have towards their progenitors. Yes, to show that many brilliant lives and careers from a worldly point of view are worth being sacrificed at the altar of the revival of the classical Sanskrit. Yes, to exhort the countrymen of Swami Dayanand to spare no pains to discover the vast treasures of their forefathers. To appeal to the successors of Pandit Guru Datta Vidyarthi to come in the field and show their readiness to devote lives in the cause of the resuscitation of Sanskrit literature. These pages will show that if there are foreigners, who are labouring in this vast field with philanthropic motives, there is a spirit astir which is producing Indians who will give Sanskrit a life-long study from a patriotic point of view. The extract given above should be sufficient to put us to shame, to a sense of degradation which is appalling. But why? Because of our disavowal of our own classical language. Because of our disregard of the mines of learning and sciences so nobly bequeathed to us. Because of our vanity in thinking that the works of Patanjali, Kapila, Kanada, Gautama, &c., &c. are not worth the trouble they require to be properly digested. Because of our want of duty towards those who laboured in the farthest past for us. In the following pages I present to you, gentle reader, a life of incessant toil, a life of labour of love, a life of dutifulness towards our ancestors, a life of high ideal, a life of noble undertakings, a life of simplicity amounting almost to asceticism, and a life of sacrifices at the altar of duty and zeal and solid patriotism.

Let my young countrymen realize the importance of the following sayings (*vakyas*) of the *Upanishad.*

अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पण्डितं सन्यमानाः
जघ्न्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः।।8।।

"Many ignorance-ridden people arrogantly consider themselves to be wise, and, being puffed up with vain knowledge, go about the world as the blind leaders of the blind to the great misery of others"—8th *Mantra* of the same.

"Others again, being ignorant, believe themselves to have attained the object of life. But since the mere performance of works does not lead to the knowledge of God, such people, immersed in worldliness, become miserable and go from bad to worse."

Then and then only can they effectively do their duty in the words of the immortal Gautama:

He shall speak the truth.
He shall conduct himself as becomes an Aryan.

He shall instruct virtuous man.
He shall follow the rules of purification.
He shall take pleasure in the Veda.
He shall never hurt any being, he shall be gentle yet firm,
ever restrain his senses and be liberal. (68-73)[8]
(See also *Taittireya Upanishad* 1, 2.)

If these pages can induce even one of my countrymen to follow in the footsteps of Guru Datta Vidyarthi, my humble labours will be more than amply rewarded.

Brethren!

Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

8. Quoted from R.C. Dutt, *History of Ancient India.*

Chapter 1

Ancestry and Designation

"He whose sole presence fills a place,
Whose absence makes a void in halls,
Where thousand throngs the ample space,
That man the gods a Brahman calls"

—*Mahabharata*, XII 89.25[9]

"He only does not live in vain,
Who all the means within his reach
Employs, his wealth, his thought, his speech.
T' advance the well of other men."

—*Bhagwat Puran*, X 22.35[10]

Pandit Guru Datta Vidyarthi, M.A., was, in fact, the first distinguished literary man that the English rule in the Punjab had produced—worthy of the sturdy, loyal, and fighting race of Punjabis. His life, which he sacrificed at the altar of Dharma (true religion), was worthy of the race to which he belonged. He was a lineal descendant of Raja Jagdish, well known as "Panwar Sadana". Tradition says that this Jagdish Raja had sacrificed his life in some noble enterprise, perhaps the protection of his religion and country from the cruel treatment of some cruel Mohammadan. He and his descendants were thenceforth honoured as "Sirdana" (i.e. who gave head), which the common people transformed into "Sadana." The descendants of the said Raja are up to this date known as *Sadanas*, and thus we find that Pt. G.D. Vidyarthi was, in fact, a Sirdana (a donor of head) by birth. It was from this ancestor that Pt. G.D. Vidyarthi inherited that strength of character which characterised the whole doings and sayings of his short life. It was no wonder, then, that he was totally unconscious of the troubles and sacrifices which he suffered in the fearless propagation of what he considered to be the Truth. It was no wonder that he never preferred personal comfort to the good which he believed he could do by constantly endeavouring to re-establish the reign of religion—true religion—upon earth. The noble forefather sacrificed his head for what he believed to be the true cause, the noble descendant sacrificed the whole self, *sarvaswa*, for what he believed to be the true and the only true cause. Yes, the grandson was worthy of his grandsire.

9 and 10. Quoted from J. Muir, *Metrical Translations from Sanskrit Writers.*

A glance at the family genealogical tree will show that Panditji belonged to an illustrious ancestry. His grandfather and great grandfather were men of great respectability and influence in their own times. His great grandfather, Mahta Girdhari Lal, represented the Nawab of Bahawalpore in the court of Amir-i-Kabul. A descendant of Jagdish Raja, a Sirdana, serving a Moslem *Rais*—a strange irony of fate! Descendants of Mahta Girdhari Lal received great respect at the hands of the well-known just Diwan Sawan Mal of Multan. The Diwan used to address them as friends. Whenever visiting Multan, they were to be fitly escorted by the cavalry of the Government. His father, Lala Ram Kishen, was a Persian scholar and one of those saintly teachers who shed lustre on the Department of Public Instruction in the Punjab when it was in its infancy. Panditji's parents were of middle stature, fair colour and broad forehead. They had a strong, well-built physique, adorned with an equally strong and vigorous intellect. G.D. Vidyarthi's appearance was quite a likeness of theirs, except that his forehead was not so broad as that of his mother. His mother is typical of those Indian women who know how to make a family live a decent life on a comparatively small income, because Panditji's father at the time of his retirement from Government service held only a salary of Rs. 60 a month. She is totally uneducated so far as the education in letters and books is concerned, as most of the Hindu women of the present age are. She has always been fondly attached to all her children, but G.D. Vidyarthi was her idol. Of fortitude she has had a much larger share than most human beings are ordinarily endowed with. A friend of mine, who was a friend of Panditji's as well, writes to me that though a woman, she knows how to bear misfortunes in manly spirit. His father Panditji held in very high esteem, and well did he deserve to be so esteemed. He possessed an immensely keen and grasping memory which was developed to its fullest extent in Panditji. About one year prior to his death, he, at the earnest request of his son, commenced to learn Sanskrit. In the course of about six months he made so much progress that at the end of that period he wrote to his son a letter in Sanskrit, which was almost wholly correct. He, i.e. Panditji's father, was of a quick temper and on this account was by his contemporary officials nicknamed as *Khushki*, i.e. reserve. He also seemed to have had something of that mysticism which his son possessed in great strength and the germ of which appeared to have been obtained by inheritance. His father was born in 1822 A.D. and it was on the 26th of April 1864 A.D. (equivalent to the 6th *Besakh* of *Sambat* 1921) that the only male child of himself and his wife was born.[11] At Panditji's birth, his mother was about 29 years of age, while his father, as alluded to above, was about 42.

11. Guru Datta was born at Multan which is now in the state of Punjab in Pakistan.

Panditji was the youngest of their children and thus confirmed the truth of the proverb: The youngest is the smartest. I may here remark that, according to an American philosopher whom Panditji held in deep veneration, he was very fortunate in the time of his birth. "The most fortunate period in which to be born," says that philosopher, "is anywhere between the mother's thirtieth and forty-fifth and the father's thirty-fifth and fiftieth year." He asserts that "robust and rational children, who possess the best constitutions, physically and spiritually, result from parents considerably advanced in organic development." He has given a long list of names in support of his assertions and I am glad to say that the subject of this biography will be of help in "illustrating the law that demands the maturity of parents at marriage as a condition indispensable to the mental vigour of their offspring."

Notwithstanding that G.D. Vidyarthi's father was a Persian scholar, he seemed to have cherished a belief in the supernal powers of *Yoga*, because we are told that, being sorely distressed in not having a male child up to that advanced age, Panditji's parents appealed to the spiritual teacher, commonly called *Guru*, in the matter and that Panditji's birth was believed to have been the fruit of his prayers. I may be excused for recording the above, because, however superstitious it may look in narrating his life, I must transmit everything that is true, whether pleasant or unpleasant.

It is a custom amongst the Hindus that immediately after birth a name is given to the child which is often afterwards changed to a better and a more tasteful one, and, according to this custom Panditji was, immediately after birth, named Mula. This name is called *janamnam*, i.e. name at birth, and hieroglyphs are prepared in the same name. In his horoscope Panditji is called Mula which by the omission of the last letter becomes *Mul*; this, meaning principal as distinguished from interest, is reality or essence. Thus, though accidentally, the *janamnam* was a fair index to the real character of its possessor. In due course of time was the little baby presented to the spiritual guide of his father, who was pleased to call him *Vairagi*, i.e. ascetic. Every Hindu family has its own *Guru* or *Purohit* and though in ancient times these *Gurus* and *Purohits* used to be men of deep learning and meditation, and thus of immense value to the family to which they were attached, they have, as a matter of rule, in these days degenerated to the status of illiterate loafers or beggars. Even if some of them know to read and write, they know only so much as to repeat by heart the texts or *mantras* enjoined to be used in the performance of ceremonies on occasions of marriage, death, &c. But at first sight Panditji's father's *Guru* seems to have been a man of exceptional power, or he could not so accurately have foretold the religious future of a child of some months. The term *vairagi* ordinarily implies a man who gives up all worldly pursuits and passions and pursues a really ascetic life of meditation and God-worship, i.e. a man who

leaves and sacrifices everything in search of something to which he is strongly attached, and separated from which he thinks he cannot live. Thus it conveys the idea of a man who is deeply in love with the unknowable Head of the Universe, and who cannot bear the idea of ever being without Him. Let me at once say that the degraded and filthy scoundrels, who have usurped this beautiful designation of *vairagi*, do not deserve it at all. In fact, they constitute a very sad commentary on the degeneracy of India.

To give the name of *Vairagi* to a child of some months old was indeed very significant. It may be that the man was a reader of mysteries, or it may be a pure accident. Ordinarily parents do not approve of such names and it must have been in deference to the wishes of their *Guru* that Panditji's parents made no objection to their only and beloved son being called such; whatever may be the explanation, the child was destined to be a real *vairagi*. The child was father of the man.

Once more was the name to be changed and this time with reference to his birth. G.D. Vidyarthi was hardly 12 years of age when his parents took him to Hardwar, where one Goswami Radha Lal gave him a new name. The *Vairagi* of twelve years old was transformed into Guru Datta which means the gift of the *Guru*. Guru Datta is a Sanskrit transliteration of the same. This again can give an estimate of the deep sense of gratitude which Panditji's parents felt towards their *Guru* to whose kindness they ascribed the existence of their beloved child. Afterwards Panditji wrote his name Guru Datta Vidyarthi, which means a suppliant of the knowledge given by God.

Chapter II

Early Education

"Well, well thou hast a careful father child."—*Shakespeare*

'Education makes a man' is a truth which nobody dare deny. A good and sound system of education is of paramount importance not only to the parents, who are desirous of having their sons educated, but to the nation at large, which will be judged by the standard of its education, "since the goodness of a society ultimately depends upon the goodness of its citizens." Those who produce children should be conscious of the amount of good or evil which they can do to the world through their offspring. Those who neglect the proper training of their children are, in fact, the enemies of mankind, and hence their conduct is the most reprehensible of all crimes against humanity. However, our Vairagi's father was a very careful man and well understood the truth of the maxim, "Education begins at home". He seems to have taken some pains with Panditji's early training as will appear from the following account of his early instruction which Panditji himself recited to a friend of his.

Vairagi was hardly 5 years of age when he had learnt his alphabet at home. His father pursued a very good method of teaching, i.e. teaching by inducements and refraining from reprimands. He never indulged in parental wrath, nor did he make any effort to subjugate the tender spirit of the boy to his own. Arithmetic he taught him by our old national method which enabled the boy to multiply large sums of figures by memory and which to a certain extent sharpened the naturally keen memory of the gifted child. His father was so jealous of his son's receiving his lessons in the easiest possible way that he could not allow even the teaching of Primary English to be taken off his hand. In the interest of his son, and, as was worthy of a humane and conscious parent, he at that advanced age (to which we have referred in a previous chapter) commenced to learn English. He read an English elementary book compiled by Col. W.R.M. Holroyd, *How to Speak English*, and then gave lessons in it to his son. At about the age of eight our Vairagi was admitted into the District School at Jhang, where his father was employed. Before entering school, he had read several books in Persian and Urdu, and in school he soon made marked progress. While at Jhang he read the poems of the celebrated sage, Maulana-i-Rum, as well as those of Shummus Tubrez and Diwan-i-Hafiz. All of these he was very fond of throughout his life. At Jhang he remained for some years and left it after having passed the Anglo-Vernacular Middle School Examination of the

Punjab Educational Department in his 19th year, when he joined the Multan High School. Even in these years he gave many distinct evidences of his great powers. One anecdote runs of his having translated an Urdu passage into Persian verses *extempore*, another of his having worked out all the deductions given at the end of Potts' *Euclid*, Book I, in one day. His father was very careful about G.D. Vidyarthi's food. Milk and *pera* (a preparation of milk) were his stock nourishments. Flesh as a food he seemed to have detested from his very childhood, because we are told that once his father reproved him for not having eaten meat. He, however, persistently refused to do so, and his father had to yield. A rigorous discipline so far as food and the company of other boys was concerned is said to have been maintained so long as he was under his father's personal control. This accounts for the total absence of vulgarity both in his expression and speech. His wiry constitution is accounted for by this discipline in his food and constant physical exercise which he always had a liking for.

With a few more details which we, however, unfortunately do not possess, we could have compared our *Vairagi's* father with the revered father of one of the foremost of English thinkers, John Stuart Mill. If all parents would take as much interest (real interest, I mean) in and pains with their children, it would be no wonder if we were to find many G.D. Vidyarthis and J. Stuart Mills around us. Conceive what a happy state it would then be!

At a very early age a book called *Aina-i-Mazhab Hunud* (a mirror of the Hindu religion) fell into G.D. Vidyarthi's hands and he read it with avidity. From this book he adopted the practice of repeating the expression *anhad*, which means without limit,—an expression denoting one of the many attributes of God. It was after he had commenced this practice that he was found doing *pranayam*, (holding breath inside and outside alternately with a contemplation of the attributes of God at the same time—the first step to Yoga), the sacred duty of observing which has been enjoined on all Aryas. Evidently the study of *Masanavi Maulana-i-Rum* and the like had made a more than passing impression upon his tender mind. It was long before his passing the Middle School Examination that he was known to have been doing as stated above. Once on his being found out by his mother in the practice of *pranayam*, she took to remonstrating on the futility of such practices by children, upon which he is said to have remarked something like this, "Look, mother! look towards heaven, at the shining stars and the different forms there; they must have their Maker and I am learning the way to reach Him. You do the same." At this period he was often looking at the heavenly bodies with almost absorbing earnestness.

All this was a fitting beginning of a religious career of no mean order. But the study of English literature had its own effect and led him to doubt the existence of the Maker of those heavenly forms which he used to admire; and

just then the works of Khanaya Lal Alakdhari,[12] the celebrated philosopher of Ludhiana, led him a step farther on the road to atheism. While this scepticism was catching hold of many a noble soul, while this sudden rush of European ideas overturned the balance of many a deeply religious mind, while the Hindus were becoming disgusted with their religion and their forefathers, and while they were preparing to throw their religion and their nationality to the dogs, up rose a Saviour. Yes, while the Hindus, having been wellnigh crushed by their opponents, were thinking of turning atheists or begging salvation at the hands of Christians and Mohammadans, up rose a "fire in the furnace called the Arya Samaj" which, a foreigner says, "started and burned brightly in the bosom of that Inspired Son of God in India, Dayanand Saraswati."[13] The tidings of this fire spread far and wide and Swami's preachings shook Hindu society in the farthest nooks and corners of the Punjab. Young Guru Datta Vidyarthi heard of his doctrines and began to discuss them. He was in this state of mind when he left Jhang and came to Multan, where he joined the High School.

Here he, in addition to his other studies, read elementary science of which he was afterwards to become a master. He was a great favourite with the Headmaster, Babu M.M. Sircar, who helped him with readable books. Here he availed himself of the school library, almost all the books of which he is said to have gone through. He took advantage of another library, which was located in Lange Khan's garden, and read some choice books there. From Master Daya Ram,[14] he got *The Bible in India*, *India in Greece, Isis Unveiled* and many other books of the same kind and went through them.

From his very infancy he had been gifted with an astonishingly tenacious memory and an unlimited capacity for acquiring knowledge. In college life he gave remarkable proofs of this wonderfully good memory and kept his audience spell-bound by repeating a long and totally disconnected list of names by heart, in the same order in which only for once it had been read to him. Once at the request of Dr. Leitner he exhibited this capacity before a distinguished visitor of the Government College at Lahore.

Along with these gifts he possessed "such an innate and invincible desire for study that he could safely pass from one subject to another without the smallest danger of confusing or overwhelming his intellect." The justness of the above remarks can easily be tested by the reader himself when the latter is told that Guru Datta Vidyarthi was hardly eighteen years of age when he knew Arabic, Persian, Sanskrit, Urdu and English amongst languages all foreign to

12. He was one of those who invited Dayanand Saraswati to visit Punjab.
13. Written by Andrew Jackson Davis in his book, *The Arya Samaj and Its Founder* (Lahore, 1889).
14. Later he became Secretary of the Multan Arya Samaj.

him, his mother tongue being Multani, a Punjabi dialect, besides all other subjects in which a fair proficiency is required of those who appear in the Entrance Examination of the Punjab University, e.g. History of India and England, Geography (general and physical), Mathematics and Elementary Science. Of Persian he was a master, having read *Masanavi Maulana-i-Rum*, &c. In Sanskrit he had once finished *Ashtadhyayi*; of Arabic he had read Saraf Mir and Nahav Mir, &c.; of English he was a scholar, having gone through Shakespeare, Milton, Cowper, &c.; and Urdu of course he knew sufficiently to enable him to pass the Entrance Examination of the Punjab University, standing fifth in the order of merit in the whole province. There is no doubt that he had studied not a few books on Logic, Philosophy, Psychology and Physical Sciences before he joined the college at Lahore. His friend and class-fellow, Lala Chetananand, B.A., writes that Guru Datta Vidyarthi was an atheist when he came to Multan from Jhang, after having passed the Middle School Examination there.

It was when a student of the Multan High School that he commenced reading Sanskrit and the first book of Sanskrit which he read was Ballantyne's *Easy Lessons in Sanskrit Grammar*. After finishing this book, which he always recommended to his friends as the best for beginners, he at once went through the Sanskrit portion of the *Veda Bhashya Bhumika*,[15] solving his difficulties with the aid of dictionaries. After he had done this, he went to the authorities of the local Arya Samaj and asked them in so many words to send for a Pandit, who would teach him the Vedas and telling them at the same time that if they did not do that, he would conclude that the Vedas contained nothing but nonsense and would openly preach the same. The demand was worthy and characteristic of the man. His words were heard and Pandit Akshanand's advent at Multan was the consequence. From Pandit Akshanand he commenced reading *Ashtadhyayi* of Panini. Bhagat Remal Das, his companion in these studies, tells me that the teacher could not prove equal to the pupil and could not satisfy the cravings of so extraordinary a mind as that of the latter and that consequently he had to fall back on his own resources. He is said to have made such remarkable progress as to have finished 1½ *Adhyayas* of the book in 1½ months. It is not known from whom he read the remaining portion of the book, but he had been times out of number heard saying that he had read the *Ashtadhyayi* in the course of nine months. He was once in these days examined by the local Samaj in *Ashtadhyayi*, *Aryaratnamala*, *Veda Bhashya Bhumika* and was awarded a copy of the latter as a prize. While in the school, he is known to have been in the habit of making English and Persian verses, which habit he

15. *Rigvedadibhashyabhumika* written by Dayanand Saraswati.

must have abandoned very soon, because never afterwards do we find him engaged in that pursuit.

But let us return to his religious inclinations. An Arya Samaj had already been established there before G.D. Vidyarthi reached Multan and a small band of workers had begun operations.[16] Lala Chetananand and Remal Das, his companions, were at that time thorough Aryas and G.D. Vidyarthi had discussions with them upon the subject of the Godhead, &c. He read *Satyarth Prakash*, first edition.[17] Thus, with the help of those friends and the study of Sanskrit, truth at last dawned upon him and he not only became a deist but an Arya Samajist. It was on the 20th June 1880 that he filled the application form and became a member of the Arya Samaj of Multan. Blessed was the day when he thus joined the cause of truth, which he never afterwards abandoned, and which he served to the last moment of his life. He is said to have shown during this period some obstinacy in some of his habits which of course everyone else considered strange, for example, his habit of coming home after the close of the school in the hot season not by the direct and shortest route inside the city but by a circuitous way outside the city and without an umbrella. He used to have resort to cricket and athletic sports and often ran in races with other students and came off first. Even as a student he bore a high character for veracity and once in a school quarrel his word and that of his companion, Remal Das, were believed in preference to the testimony of the whole class of students on the other side, and the decision of the headmaster given in accordance therewith. The matter was referred to the Inspector of Schools, who, on being satisfied with the truthful character of the boys upon whose testimony the decision was given, upheld the order.

Even in these days he displayed his passions for yoga and got a name for mysticism. Once a certain Sannyasi came to Multan about whom the people said that he was 120 years of age and looked just the same as 20 years before, when he visited Multan. An eyewitness says that no white hair was observable on his body and that the Mahatma or devotee looked like a youth of 30, notwithstanding that he used to eat only seven morsels of food daily. He had put up in a *dharmashala* outside the city. Guru Datta Vidyarthi's uncle, Lala Kanwalnain, who is reported to have lived with this sage for six long years in the jungle (as if *vairag* was hereditary), took him before the Sannyasi who blessed the young man. Then the following conversation took place between them.

16. The Multan Arya Samaj was established by Dayanand Saraswati on 4 April 1878.
17. The first edition of *Satyarth Prakash* written by Dayanand Saraswati was published by the Star Press of Varanasi in 1875.

G.D. Vidyarthi—Maharaj, what is the best mode of learning yoga—that written in Patanjali's book or any other?

Sannyasi—Patanjali's is the correct method, almost everything else a fable.

G.D. Vidyarthi—Do you know anything of Swami Dayanand?

Sannyasi—Yes, we have been companions in the jungles. Once at a place we used to go to a Pandit who recited *Bhagwat Puran*, upon the contents of which Swami Dayanand used to get enraged, but I used to appease his anger by saying that a Sannyasi should avoid wrath.

G.D. Vidyarthi—Are the germs of all sorts of knowledge to be found in the Vedas?

Sannyasi—Yes.

G.D. Vidyarthi—Even the art of regulating the army and rules of drill, &c.?

Sannyasi—Yes, I know all this and can train any six men, who choose to go with me in the jungle, in the sysem of the *Mahabharata* and *Ramayana.*

G.D. Vidyarthi—Swamiji, to what places have you been and what places have you seen?

Sannyasi—Almost all the world—Alaska, Baring, &c. Alaska is called Allawartadesha in Sanskrit.

G.D. Vidyarthi—Are you acquainted with the different languages of those places? If so, let me see how you speak the Russian language.

Sannyasi—Yes, but what will be the use of my talking in Russian when you can't understand it? Let it suffice to tell you that this language contains too many consonants.

After some pause he again asked the *faqir* to tell him of some medicine which would sharpen his memory and intellect. The Sannyasi gave him a prescription which corresponded with that given by Swamiji in his *Sanskar Vidhi* and which with other things contains *brahmni, shaukhar, pushi, upasarajsand* and *shatawari.* With this incident we close his school career and transport him to the college at Lahore.

Chapter III

College Life

It was in January 1881 that Guru Datta Vidyarthi joined the Lahore Government College. He passed the Matriculation Examination of the Punjab University College in November of the preceding year and stood fifth in order of merit in

the whole province, the list being headed by his friend and school fellow, Lala Chetananand of Multan (now a B.A. and a licentiate in Law of the Punjab University).

He did not take long to make the most favourable impression on the minds of his professors, and only a few days after his admission, the professors and the students began to realize that they had a being of higher order amongst them. Both the professors and the students felt the touch of a really superior power and it was not long before Guru Datta Vidyarthi became the ideal of what is noble in student life. His independence of spirit, his loftiness of sentiment, his richness of information, the lucidity with which he explained his ideas, and the high oratorical impressions which he left on the minds of his hearers soon made him conspicuous in the large class of students who had the honour of being associated with him in his college life. The author, Lala Hans Raj B.A., (another noble spirit who has devoted himself body and soul to the cause of his country), Diwan Narendra Nath, M.A., Assistant Commissioner, Lala Sheo Nath, C. E., Assistant Engineer, Lala Bhagat Ram, B.A., Munsif, Lala Chetananand, B.A., Pleader, Lala Ruchi Ram, M.A., Assistant Professor of Physical Science, Government College, Lahore, constituted a circle of the earliest companions and associates of the deceased in his college life. In the beginning of his college career he had frequent discussions with his friends, class fellows and others on the existence of God, transmigration of souls, revelations, &c. His mode of discussion was rather curious because, being a member of the Arya Samaj even then, he always established himself on the negative side, and wanted his opponents to adduce proofs of the existence of God and the soul. Their proofs he cut to pieces and thus shook or weakened their belief. This led many people to think, and with some show of reason too, that G.D. Vidyarthi was an atheist. Bradlaugh, John Stuart Mill, Bain and Darwin were his favourite studies. The principle of human conscience being the guide of human actions, he detested from the very beginning of his intellectual existence, and his refutation of the arguments brought forward in support of the principle was very simple but exhaustive. They were much in the fashion of the celebrated moralist Bain.

The following extract from an article on the subject, published in *The Arya* magazine of August 1882, will explain what we have written above. Under the heading *Of Conscience*[18] Pandit Guru Datta Vidyarthi wrote:

> One of the Samajes that has exerted some considerable influence on the minds of the educated community in our country is the Brahmo Samaj. Those who have been watching the progress of this body, as well as that

18. The article actually appeared under the title "The Nature of Conscience".

of others, are well aware how the ideas of the more enlightened among a community come to be received by the less enlightened as the essential parts of the doctrines of that community. It has been, therefore, well remarked consistently with this principle and with the actual facts of the case that although the creed and doctrines of the Brahmo Samaj, as taught by its founder and by some of its eminent teachers, assign anything but a proper place to the so-called faculty of conscience, there has been a growing tendency among the members and sympathisers of this Samaj in general to give an improper power of jurisdiction over the rules and principles of the society to conscience. This has led, and we believe is still calculated to lead, to errors of practical consequences.

The position of the Brahmo Samaj with regard to conscience has been that of Intuitionists. This school asserts that there is a moral faculty or moral instinct in us which gives us the perception of right and wrong, of good and bad, as the eye gives us the perception of colour. Those that are opposed to this doctrine hold that conscience is not an innate faculty, but that it is really an acquired faculty, a faculty which is in no way different and distinct from other senses, the acquisition being mainly from experience and association. Before we attempt an exposition of the nature of conscience, we would ask leave of our readers to show what practical differences result from these two views. "Now, the difference between the two schools of philosophy—that of intuition and that of experience and association—is not a mere matter of abstract speculation; it is full of practical consequences, and lies at the foundation of all the greatest differences of practical opinion in an age of progress. The practical reformer has continually to demand that changes be made in things which are supported by powerful and widely spread feelings, or to question the apparent necessity or indefeasibility of established facts; and it is often an indispensable part of his argument to show how those powerful feelings had their origin, and how those facts came to seem necessary and indefeasible. There is, therefore, a natural hostility between him and a philosophy which discourages the explanation of feelings and moral facts by circumstances and association, and prefers to treat them as ultimate elements of human nature, a philosophy which is addicted to holding of favourable doctrines as intuitive truths, and deems intuition to be the voice of nature and of God, speaking with authority higher than that of our reason." The above words from the pen of one of the greatest philosophers that the nineteenth century has yet produced, clearly show the unfitness of this doctrine of reformation, and the inadaptability of this view to progress and improvement in general. Although this mode of thought might not yet have induced the indolence and the conservatism indicated in the above

words, it is certain to produce these in future, and we sincerely believe that this tendency has been a chief hindrance to the rational treatment of great social questions, and one of the great stumbling blocks to human improvements. This radical defect in the tendencies of the Brahmo Samaj should not escape the attention of a Brahmo reformer.

Had it been impossible in any case to teach against the dictates of conscience, or were it so that this capacity lay uncorrupted in the general decay and habitual change of our other faculties, our treatment of the question would have been otherwise. But unfortunately, however, such is the refrangibility with which this faculty yields under external influences and other motives, that the question has very often been put, "Should I obey my conscience?" and there have been men who have answered it in the negative.

We cannot be more certain of anything than that it is with perfect sincerity and feeling of reverence and godliness, that an humble Hindu kneels down before his idol, and prays that he should succeed in his efforts; nor are we less confident of the truth of the fact that when the iconoclast Mahmud broke the precious statue of Somnath, it was with no less an air of solemnity and calmness of conscience than when a Brahmo prays before his God for good conscience and upright heart. If these facts are true there can be little doubt that this faculty, if innate at all, is not one of perception, but is only a strengthening element in our feelings, the direction which is given to them being solely established by association or by education.

What is this strengthening element? When a child is reluctant to tell a lie, what is it but the fear of displeasing or the hope of pleasing his parents or his fellow-creatures, that operates in his mind? What is this binding force then, if it be not the fear of displeasing or the hope of pleasing our fellow-creatures, or if it be not the fear of hell or the hope of heaven, the fear of acting against, or the hope of acting according to, the will of God?

In proportion, then, as these external fears or hopes, these antipathies and sympathies act on the mind, in the same proportion is conscience more or less delicate or callous. Its binding force then consists in this, that there is a mass of feelings previously present in the mind, which gives direction to all our actions and it is the resistance which this mass of feelings offers, when we do anything or act contrary to those previously present feelings, which probably comes afterwards in the form of remorse. When these feelings are of sufficient strength, and are regarded with a sanctity, man shrinks from acting against those feelings as an impossibility. This is what is termed the scrupulosity of conscience. If this view of the moral faculty be true, then conscience is not only not an innate faculty but, clogged

as it is with many associations, both false and true, and bent as it can be by education and the operation of external influences, it cannot be a rational ground for the foundation of a sound morality.

Jeremy Bentham was another Englishman who was the guiding star of G.D. Vidyarthi for almost the whole period of his early college life. He was an ardent admirer of Bentham's principle of utility, which he believed to be the true test of determining the righteousness or unrighteousness of men's actions. He was of opinion that Swami Dayanand Saraswati was an expounder of the same doctrine and that utilitarian teachings pervaded the Vedas. Let us once more quote the article already referred to, in the latter portion of which Panditji remarked:

> There is no morality existing apart from the actions that are moral, and moral actions exist no more without the person acting than morality exists without actions that are moral. Is there, then, no standard of morality? Is, then, all morality void and useless? We believe that morality has a foundation deeper than that of the so-called conscience.
>
> This foundation is in the social feelings of mankind. This is the feeling of sympathy, the feeling that is pleasurable or painful, according as we think and see that our fellow-creatures are happy or miserable. We do not discuss the whole theory of morals founded on this feeling of sympathy, but would rather refer the reader to writers from Bentham to John Stuart Mill. Suffice it to say that this feeling of sympathy is the basis of utilitarianism, that theory of morals which calls the actions moral or immoral, according as they conduce to general happiness or not. In the sequel we would beg our readers to compare the position of the Brahmo Samaj with regard to conscience, and hence with regard to morality, with the theory of morality as propounded by the Aryans of the Arya Samaj, and to see whether the one or the other is more conducive to general happiness. Our conviction is that there is no Samaj, which is more patriotic, more beneficial to society and more interested in the progress of society than the Arya Samaj.

The following is an extract from that admirable work, *Gokarunanidhi*, of Swami Dayanand Saraswati for comparison:

> *Flesh-eater*—These arguments apply only to things of a secular nature. But our religion prescribes to us the duty of eating flesh.
> *Vegetarian*—We ask if religious and irreligious be not synonymous with right and wrong in human conduct, you would never be able to prove that

things may be religiously right or wrong as distinct from such in human conduct. Actions that conduce to general happiness are termed right, and those that conduce not to general happiness are termed wrong. If theft and robbery are crimes, they are such because they are painful to others. Leaving out this consideration, there is parity of actions between the robber and the robbed?

The object of the Arya Samaj is to promote general happiness and remove evil and misery from the world. Actions that tend to create disturbances greater than they tend to promote happiness are recognized by the society as immoral. The society attaches due honour and reverence to them who spend their lives in promoting general welfare disinterestedly, &c.

Although the high esteem in which G.D. Vidyarthi held Bentham in the early part of his college career did, to a certain extent, abate in the course of time, he was never known to entertain any but feelings of respect and gratitude towards this—perhaps the best of English moralists. He always believed him to be one of the greatest moralists produced by the world and an author who should be studied by every student of morality, be he an Arya, Mohammadan, Christian or Buddhists. In the later part of his life a deep and more careful study of ancient Aryan literature opened out to him a treasure of moral teachings unsurpassed in the world and the so-called discovery of Bentham lost its splendour before the higher sphere of ancient Aryan morality. John Stuart Mill he considered to be almost a saint. He read almost every work of his, and his autobiography the most. This book he recommended to every friend of his and it is only just to remark that the work contains many a precious gem which brightens the prospects of the thoughtful reader. It is a fact that G.D. Vidyarthi had gone through almost every European philosopher whose books can be had in the English language before he had completed the second year of his college life. Let nobody conclude that in this time he kept himself confined to this branch of human learning. On the contrary, his studies were varied. Scientific books he devoured with the eagerness of a hungry lion, and it was not seldom that I saw him learning the formulas of Arabic grammar by heart, going through Persian books and reading Sanskrit works. According to an esteemed friend of his, who nowadays holds a high position in the Punjab Commission, "He was as good in Mathematics as in Science, as good in Philosophy as in Language." Notwithstanding that he was very irregular in his college lessons, he never was known to have failed in any examination, which shows the command which he had over his subjects. His professors knew this so well that his non-attention to daily lessons did not elicit any rebukes.

Having a special taste for Physical Sciences he was a favourite of Professor

Oman,[19] who loved him with almost parental affections. To pass an examination he had only to read through the textbooks once. I was class fellow of his for full two years from January 1881 up to December 1882, and I can assure the reader that at home I never saw him reading a college lesson or a class book. Still in the Intermediate Examination in Arts of the Punjab University, held in April or May 1883, he came out at the head of the successful candidates and this success of his astonished all who judged him by appearance.

Sometime towards the close of 1881 or the beginning of 1882 he organized "The Free Debating Club" of which he himself was the secretary. All the gentlemen whose names have been mentioned above with the addition of a few more (Pandit Rameshwar Nath Kaul, Lala Sadanand, Pandit Hari Kishen and his twin brother being amongst them) constituted the main body of this club. Its ranks were filled by men of different and adverse religious persuasions. There were Aryas, Brahmos, Hindus and atheists and no subject, whether religious, moral, social or political, was beyond its scope. It lived a short life of two or three years, but nobody can deny that in its own sphere it did immense good to the members and through them to the public. The best thing it did was that it infused a spirit of toleration among its members. Almost all the members of this club, who were young men and in their teens, were inspired with one and the same desire of cultivating their intellects as one of the means of doing good to the fatherland. They were sincere searchers after truth who went to the meetings of the club with their minds open to conviction. If in the afternoon of life, when judgment has been sobered, and passions calmed with experience of the world and its ways, and with near prospect of the day of reckoning, the members of this club will ponder over the deep philosophical questions discussed in its meetings, they will not repent for time spent therein and certainly they will not be ashamed of their youthful researches after truth.

If in 1881 Guru Datta Vidyarthi placed himself on the negative side of discussions about the existence of God and soul, in 1886 he began to array himself on the positive side, and prove both these doctrines from his Aryan standpoint. It was he who first shook the beliefs of his fellow-students, and of all others who came in contact with him, in the existence of the Final Cause; it was he who thus led them to a certain extent upon the path to atheism, and finally it was he who, after thus emptying their minds of the poisonous effects of prevalent beliefs about these main springs of religious faith, gradually, slowly, imperceptibly at first, then convincingly and successfully modelled their opinions about religion and led them to a firm belief in the existence of the Maker of all Makers and the Ruler of all Rulers. Thus was he accustomed to

19. John Campbell Oman was the author of *Indian Life: Religious and Social* (1899), which was reprinted under the title *Cults, Customs and Superstitions of India* in 1908.

establish the supremacy and efficacy of the Aryan notion of Godhead and of Spirit. Reader! mark the transition well from a belief in the Creator of the Brahmos, the Christians and the Mohammadans; from the creation of this world out of nothing he led us towards Eternal Maker, Eternal Soul and the Eternal Matter of the Arya Samaj. It was thus that he made us believe the religion of the Arya Samaj (i.e. the Vedic religion) to be the only true and consistent religion which could stand the test of Science and Reason.

The writer is one of those who was benefited by this wonderful process of conversion and was one of, or perhaps, the earliest convert to the faith of Arya Samaj as expounded and advocated by Guru Datta Vidyarthi. In fact, his was the method of destroying or weakening the existing false beliefs, and transplanting the new and correct doctrine. It was on the 2nd of December 1882 on the anniversary day of the Arya Samaj of Lahore that the writer filed the application form for membership and became enlisted in the cause of truth and faith. That day will ever stand memorable in the life of this humble servant of the public and will ever be remembered with gratitude towards those who worked it out. I had only entered the Samaj Mandir (had not certainly gone with the intention of becoming a member) when I caught the fire, and then it was the magic touch of the hand of that magician of sincerity, now so deeply lamented—Lala Sain Das—that caused the feeble fire to burst into flames. It has since then been growing in strength and I know it, I recognize it, as a dogma of faith that G.D. Vidyarthi and Sain Das brought it about. Lala Sain Das's touch, though of immeasurable influence, would not have availed had not G.D. Vidyarthi paved the way for it.

The reader will excuse this reference to self; the only justification of it lies in the motives. It is simply a just tribute to the memory of the deceased coming from one who feels proud of having been baptised by him to the cause of India's regeneration to be effected by the Arya Samaj.

This day is to be remembered for another reason, i.e. that it revealed the modesty of Guru Datta Vidyarthi's soul. It occurred thus. After Lala Madan Singh's learned lecture "upon the origin of the Arya Samaj and its future" was over, the writer and the Pandit were asked to follow him. We consented to do this, and I was conveyed to the table. I remember the harangue that I hurled over the head of the audience that memorable night and the enthusiastic and repeated cheers that I got in response. Almost every sentence was heartily cheered, and my head began to turn round over the reception thus accorded to me. I have now sufficiently learned the folly of such-like attempts on the part of inexperienced and ill-read junior students, who, being deceived by these receptions of the public, lose their modesty, neglect their studies, and ruin their prospects to the utter disparagement of the movement they have the honour to belong to. It should not be understood that I mean to discourage the young

students from taking part in public movements; what I mean to impress upon the minds of the young and future hopes of my country, is that they should not dare to take a part which would appear beyond their years. Giving lectures to a large assembly of people having numbers of elderly men far superior in knowledge, in years, and in experience to the youthful beardless lecturer, who has not obtained his majority even, who has, in fact, only just entered his college life, is an anomaly worth discouraging, if not for any other reason, for this reason simply, that such boldness roots out the modesty, the reverence for age and experience, which is the chief and most precious characteristic of the Hindu race. Of course, they may well practise oratory and public speaking in the meetings of their clubs and other societies established for the purpose. Or, if ever necessity compels them to speak in a public assembly, they should express themselves in a modest, moderate style, never making dogmatic assertions. They should always show their readiness to acknowledge mistakes and to submit to corrections. Their sentences should be balanced between conviction and scepticism and they should never commit themselves to expressions, which they may have to repent. Young men fill themselves with the enthusiasm of public meetings, and then presume to commence to work for the country before they are fit for it. Thus they injure themselves as well as the cause they espouse. The country does not stand in need of half-educated, ill-read, uncontrollable, vain youths, who demolish the edifice of hope erected in the imagination of their fond parents and leaders in public matters. Well has the divine poet said,

> A little knowledge is a dangerous thing,
> *Drink deep* or taste not the Pierian spring.[20]

India wants substantially educated, deeply read, scientific students like G.D. Vidyarthi. Half-read men cannot raise a nation, cannot form a society, and cannot regenerate the Aryan blood. The existing race of Pandits is a striking illustration of this point. Yes, G.D. Vidyarthi refused to follow my foolish example, because he did not yet think himself to be worthy of the occasion. That shows a vast difference between *a real man* and *a man of show.*

Shortly after this anniversary, Lala Salig Ram, proprietor of the Arya Press, who for some time showed a passing zeal for the Arya Samaj, thought fit to take advantage of our youth and rashness. He proposed that I should undertake to conduct two papers, one in English and the other in Urdu, to be started at his cost in the interests of the Arya Samaj. In due course was the proposal submitted to the consideration of the two future martyrs of the Arya Samaj (Lalas Hans Raj and G.D. Vidyarthi) and Lala Sheo Nath. After a short consultation the

20. Quoted from W.M. Rossetti, *The Poetical Works of Alexander Pope* (p. 14).

proposal was approved and the work of editing distributed amongst the four. The papers were at my suggestion named *The Regenerator of Aryavarta* and *Deshopkarak*.[21] It was understood from the very beginning that my contributions were to come from the station where I was about to go to practise as a *Mukhtar*, and that the real charge of the English paper was to be in the hands of Lala Hans Raj. It was also understood that the profits of the paper, if any, were to go to the Arya Samaj and we were to work without any remuneration whatsoever. Outside a small circle of friends nobody at first knew who were the editors, but subsequently Lalas Hans Raj and Guru Datta Vidyarthi's names became known and in justice to the former I may say at once that it was he who mainly conducted it. It was through the columns of this paper that their independence of spirit was fully revealed to the by no means large circle of the public who knew them.

In the beginning of this year 1883, G.D. Vidyarthi organized a scheme for the establishment of a science school in connection with the Arya Samaj. Mr. Oman's was the guiding hand in this matter. An appeal was published and a subscription list opened. About Rs. . . . were subscribed and G.D. Vidyarthi delivered several lectures in connection therewith.

People, including some of his trusted friends, assert that he was an atheist in these days and the assertion is to a certain extent seemingly corroborated by the following entry in his diary dated 12th January 1883: "Lala . . . writes that we should have to declare that we are atheists." I have given my own impression about his religious views of these days and am still inclined to say that he was never an atheist. There were certainly some hours, or, say, days, in the period under notice, in which he was in a state of perplexity as to the existence of God. There might be some moments in which his balance of mind was more turned towards atheism; but I feel that he soon recoiled from the miserable conception of turning an atheist, without a God in this boundless universe.

The connection with the *Regenerator of Aryavarta* was broken on account of the refusal of its proprietor to give away the profits of the enterprise to the Arya Samaj. The joint editors' sacrifice can be judged by their refusal to take their own copies gratis while they themselves conducted it. They insisted upon paying subscription for their own copies. In the end Lala Salig Ram wished to close with an offer of a monthly salary which was flatly declined on the basis that the work was undertaken with no pecuniary motive but simply in the interests of the Arya Samaj.

It was in the beginning of 1883 that G. D. Vidyarthi passed the Intermediate Examination in Arts of the Punjab University and headed the list of successful

21. The publication of these journals started in January 1883; *The Regenerator of Aryavarta* was published in English and *Deshopkarak* in Urdu.

students. This success was a miracle because he was never known to be regular in his college studies. In almost all the ordinary examinations of the class he only obtained barely passable marks and the cramming section of the class obtained high positions. But when the hour of trial came, his tenacious memory and his transparent intellect bore him up. He hated cramming and loved intellectual exercises, be they in any branch of human learning, mathematics, philosophy, science or literature. Though very jealous of his careless and irregular habits in preparing his college lessons, his professors never lost confidence in him.

To speak of the Dayanand Anglo-Vedic College, Pandit G.D. Vidyarthi's connection with the movement dates from its very conception. In October 1883, when the news of Swami Dayanand Saraswati's fatal illness spread over the country like wildfire, the Executive Committee of the Lahore Arya Samaj deputed him and Lala Jiwan Dasji, the then Vice-President of that Samaj, to attend on Swamiji during his illness. At this time G. D. Vidyarthi was reading in the third year class of the Government College, Lahore, and was hardly 20 years of age. The mere fact of his being deputed for so important and delicate a task, irrespective of how he performed it, shows the deep confidence which the Vice-President of the Lahore Arya Samaj[22] had in him; it gives only some idea of the strong hold he had begun to have on the counsels of the very careful and prudent members of that body. It is a common belief in the world of the Arya Samaj that the Lahore Aryas, as a body, are very slow in doing honours and bestowing praise (and I for myself do not know why they should not be) but in the case of Pandit G.D. Vidyarthi, they had from the very first conceived a fancy for his talents, and showed a comparative generosity of temper in giving his genius a high place in their hearts and counsels. The devotion with which he served the Reformer in the last moments of his earthly sojourn, the more than filial love and care with which he attended his death-bed, elicited admiration and respect from everyone who beheld him in his post or who heard the account subsequently.

Yes, it was the spectacle of this dying Greatness with its firm belief in the first and final cause of the world, with *Gayatri Mantra* on its lips, that went to the core of the already deeply affected tender heart of young G.D. Vidyarthi. It was here that he perceived the grandness and sublimity of *devotion*; it was here that he had a glance of the *peace of mind* (*Shanti*) with which a *devotee*—a humble servant of the Omnipotent and His universe—leaves this existence of flesh and bone to rise and fly to higher regions, where dwell only those spirits that have, unmoved by disasters and storms, unaffected by pains and penalties, fought the battle of *truth* and *duty* with glory to themselves and their Maker.

22. Lala Sain Das.

Never since then has G.D. Vidyarthi been known to have wavered in his belief in God and His Vedas, never since then has he been subjected to the awe-inspiring unearthy visits of the Ghost of *Doubt.* And never since then has he been heard to utter a word of scepticism. This was a grand event in his life, which turned the scale and which stamped almost all his subsequent sayings, writings and doings. The news of Swami's death was a signal, which showed the necessity of vigorous energy and incessant toil being brought to the work of reform so timely undertaken by the Arya Samajes in the Punjab. The desire of founding an institution, which, in addition to fully commemorating the sacred memory of the great Reformer, might impart an impetus to an intelligent study of the classical Sanskrit literature and of the Vedas, found an echo in the hearts of almost all the Arya Samajists. This desire, though already having found an expression in the form of resolutions and offers of sums in its aid, did not take any definite shape until Pandit G.D. Vidyarthi and Lala Jiwan Das had returned from Ajmere. In a public meeting of the inhabitants of Lahore convened on the 8th of November 1883, in the premises of the Lahore Arya Samaj, the proposal was for the first time formally put before the public and approved of by the latter. Pandit G.D. Vidyarthi was one of the speakers and he narrated how Swamiji bravely passed the last days of his life and how manfully he bore the illness with which he remained prostrated for more than a month. An account of this meeting was published in the *Regenerator of Aryavarta* from which we make the following extract.

> But the scene which presented itself in the subsequent public meeting held on the 9th November (1883) was of an entirely different character. On this occasion the spirit of grief had given place to that of gratefulness, and the touch of enthusiasm seemed to reverberate through every nerve and heart. There was one united purpose that the glorious life of the departed Swami should be immortalised in this nether world, and the proposal to found an Anglo-Vedic College in honour of his memory was unanimously and enthusiastically adopted. The sight that followed was worth observing. Though the meeting was composed mostly of middle class men, from 7,000 to 8,000 rupees were subscribed on the spot. Women and children and even poor menials zealously came forward with their mite.

Amongst those who responded to the first call to subscription in aid of the D.A.V. College was Guru Datta Vidyarthi with Rs. 25 (one month's whole scholarship) put down against his name. After this, which was, to the best of my information, the first opportunity of any importance on which Guru Datta Vidyarthi addressed such a vast assembly of people, never did he flinch in his

duty. Sometimes we found him closeted with the then energetic secretary of the Lahore Arya Samaj busy in drafting the appeal, circulated in the aid of the D.A.V. College movement, and at other times we saw him accompanying the begging expeditions for the same.

Anniversaries of the Arya Samajes were his favourite resort, where he enjoyed his holidays with the greatest possible advantage to himself and to his brother Samajists. On the occasion of the 7th anniversary of the Lahore Arya Samaj he addressed the assembly in English; and the Arya magazine of January 1885, in publishing an account of the proceedings of that anniversary, remarked that "his lecture though abounding in metaphors, in rather difficult words, was of a very useful character and was received with great applause." These years were, in fact, the years of agitation and construction. Vast study, mingled with imaginative and reasoning powers of no ordinary type, prepared the man, and with the close of the year, we find the following short note in his diary: "What is devotion? How far can this reform our country? What cares the devotee for the world, if India becomes a country of devotees?" Yes, devotion real, unselfish devotion had since then been his war-cry.

In the beginning of the next year he passed the B.A. Examination of the Punjab University and obtained the much coveted degree, standing 1st in the list of successful candidates of that year.

Throughout the year 1884 his health was very bad, as we find from frequent entries in the diaries. But notwithstanding all that he took a very prominent part in the settlement of two very important and intricate questions which at one time threatened to divide the Samaj into two parties; one was the settlement of the constitution of the D.A.V. College Society and Managing Committee and the other was the constitution and organization of the Arya Pritinidhi Sabha or the representative assembly of the Arya Samaj. Frequent and long discussions took place in the meetings of the executive committee of the Lahore Arya Samaj, and for a period of over some months the energies of the Lahore Samaj were very heavily taxed to solve the problems upon which depended the future of the Arya Samaj and D.A.V. College movement, because the success of every society and institution depends, I should say, solely upon the solidity of the constitution which its promoters give it. The capabilities of those who get the right of voting as representatives, are a fair index to the stability of the institutions for the purpose of maintaining which the society and the representative assembly are created.

The main question, in connection with the constitution of the D.A.V. College Society and Managing Committee, upon which there existed a difference of opinion, related to the qualifications of members. Who should be the member of the Society? Whether all Arya Samajists had a right and should be allowed to become members of the Society, and if so, under what conditions

and restrictions and in what proportion to the Arya Samajists? Who should form the constituencies of the members of the Managing Committee? What method of election should be adopted and whether outsiders, i.e. those who did not belong to the Arya Samaj, should have seats, and if so, how? These were some of the questions upon which a vast difference of opinion existed amongst the leaders of the movement. The Executive Committee of the Lahore Arya Samaj, which claimed some of the leaders of the movement as its members, was divided—the worthy President of the Samaj being for the government and control of the institution being vested exclusively in the Arya Samaj, a very strong and intelligent opposition, under the leadership of Lala Lal Chand, M.A., claiming a share for the general public. Long and late were the sittings of the Committee and night after night were the questions argued. Beautiful, highly encouraging, though sometimes full of apprehensions of the direst sort, was the spectacle of these discussions, in which each professed to fight for the truth, and each vied with the other in his love for the institution, the future of which depended upon the result of those stormy deliberations never to be forgotten in the annals of the Lahore Arya Samaj. All personal considerations and the claims of relationship and friendship were merged in one thought—that of the success of the movement. Our hero was not without his share. At length the sagacity of the wise President of the Lahore Samaj, the eloquence of G.D. Vidyarthi, and the noble liberality and prudence of the opposition, suggested a compromise—a compromise which did credit to both parties, and upon which the constitution of the D.A.V. College Society and Managing Committee has since then been built. Thus was the present constitution of the governing body of the D.A.V. College—a constitution of which any society might well be proud—laid on a deep and solid foundation. Arya Samajes, who have as such contributed a sum of Rs. 1,000 to the Funds of the Institution, enjoyed the franchise of returning members for the Managing Committee and such elected members had the option, if they chose to exercise it, of taking in outsiders, i.e. non-Arya Samajists, as representatives of law, engineering, education, aristocracy, trade, learning, provided the total number of the latter never exceeded one-third of the strength of the whole Committee.

The other question, viz. the question of the constitution of the Representative Assembly of the Arya Samajes involved an issue of still greater magnitude and upon that there existed a still greater difference of opinion. Not only were the Punjab Arya Samajists divided in opinion, but, on the other hand, the difference in this matter extended to other provinces as well.

Closer and hotter grew the contest but in the end principle prevailed and the rules framed by the learned and legal draftsman of the Arya Samajes,—Rai Mulraj, M.A., Prem Chand Ray Chand Student,—were in the main adopted by Representatives of different Arya Samajes gathered for the purpose at Amritsar.

The slight modifications and alterations, indulged in, have by experience proved to be inexpedient and impracticable, and though the rules are not all that could be desired, the constitution of the Representative Assembly of the Arya Samajes of the Punjab is on a fair and at least safe footing.

Guru Datta Vidyarthi took a very active part in the discussions on those rules and in one place in his diaries we find the following remark, "The Amritsar Arya Samaj anniversary is drawing near. They have undertaken to discuss the question of Samaj representation, then. Should intellect predominate, or wealth or number. . . . The quadruple of . . . practically overrule my opinions. I am sent to Amritsar as a representative. The scheme is to be laid there. Let us set at once to proper work. There is no man in Lahore or anywhere else to back our views except Sain Das."

Subsequent to this he was present on the occasion of the meeting of the Arya Pritinidhi Sabha of N.W.P. at Meerut, where by the courtesy of President Munshi Lachhman Saroop, Pandit G.D. Vidyarthi and other Punjabi gentlemen were allowed to take part in the discussion, which ensued on the rules, and which differed in several material points from those adopted in the Punjab.

This year the Executive Committee of the Lahore Arya Samaj decided to start the *Arya Patrika*. The paper made its appearance in June 1885 and everybody knows that G.D., Vidyarthi often wrote for it.

The D.A.V. College movement stood in need of the services of an eloquent, learned and well-read lecturer, who could claim to combine scholarly attainments in Western sciences, with equally brilliant acquirements in the vast field of Sanskrit literature. The movement wanted a speaker whose learning and character would inspire confidence, and whose rhetoric might touch the hearts of the audiences, preparing them for sacrifices without which success would be impossible. The Arya Samajes, or, say, the Hindu community, wanted a leader who would fire their imaginations and win their hearts. The countrymen of Patanjali, Gautama and other shining lights in the chaos of this temporary world wanted one who would command enthusiasm, lead them to the heights of glory achieved by their forefathers and thence show them the deep abyss of darkness, ignorance and superstition in which they had been. Such a lecturer, such a speaker, and such a leader they found in the person of a mere student, Vidyarthi of the Local Government College, who had obtained over his associates the ascendant power which is the destiny of genius, who had become the pride of the College as well as of the Society to which he had the honour to belong. At this early period of his life, his lectures, his speeches, his utterances had begun to be looked to with passionate earnestness and the number of his hearers had begun to swell.

Every Arya Samaj felt the necessity of claiming him as anniversary lecturer. Every promoter of the D.A.V. College movement began to take a deep interest

in his existence and to connect the success of the movement with the success of his speeches. High and low, rich and poor—everyone—began to consider it a duty to respond to his fervid appeals for funds in aid of the Institution.

In 1885 Pandit Guru Datta Vidyarthi attended several places on his mission connected with the D.A.V. College and everywhere met with signal success. He attended the anniversary meeting of the Amritsar Arya Samaj and delivered a lecture which the *Arya Patrika* of the 31st October 1885 noticed in the following terms:

> Lala Guru Datta Vidyarthi, B.A., an able member of the Lahore Samaj, then followed. He delivered a very impressive and learned speech and proved by quoting and explaining a *Mantra* of the *Rig Veda* that the assertion of the late Maharshi Swami Dayanand Saraswati that the Vedas contained the germs of all knowledge was quite true. In one single *Mantra* quoted by him he showed that all the properties of air were forcefully described. He also stated that the study of the Vedas was very necessary from many points of view.
>
> He said that even those who considered the Vedas as worthless books, should feel a keen interest in spreading their knowledge, because that alone was the way of shaking the faith of the people in them, if they were really books containing childish things. In the end he said that the first duty of every well-wisher of the country was to contribute to the fund of the Anglo-Vedic College.

Further on, in the same notice we find that "by estimate the new subscription promised on the spot amounted to Rs. 10,000."

Later on, the same year we find our hero engaged in pouring forth the sentiments of his noble soul to the simpler but braver hearts of Northern Punjab on the occasion of the anniversary of the Rawalpindi Arya Samaj, where about Rs. 1,600 were subscribed on the spot.

Here we bring what may be called his college life almost to a close. With the advent of the next year G.D. Vidyarthi ascended another step in the academical honours of the local University and took his degree of M.A. in Physics, standing first in the list of students who succeeded that year.

Chapter IV—Part 1st

In April we find Lala Guru Datta Vidyarthi, M.A., attending the anniversary of the Peshawar Arya Samaj, where Rs. 2,000 were raised on the spot.

Again on the 31st of May Lala Guru Datta Vidyarthi, M.A., delivered a very eloquent lecture in a public meeting held in the premises of the Lahore Arya Samaj to explain the aims and objects of the D.A.V. School, which was opened the next day. Several other lectures were delivered at other stations, amongst them being Bagwanpura and Ferozepore, which were all without any exception attended with signal success, and at which large sums of money were raised for the D.A.V. College.

The next lecture of great importance was delivered on the occasion of the 9th anniversary of the Amritsar Arya Samaj on the 7th October 1886. This lecture was reported in the *Arya Patrika*, from which we take the following extract:

> Then followed the eloquent and most impressive lecture of Pandit G.D. Vidyarthi, M.A., on the D.A.V. College movement. His speech moved the hearts of all the people present and produced a wonderful effect. He proved to demonstration that it was one of the chief duties of all the Arya Samajists to help in the foundation of this grand seminary of Sanskrit and Western sciences and technical instruction in memory of the founder of the Arya Samaj. His appeal to the public was very impressive, and on his speech being brought to a close, Rs. 908-4 in cash were collected. Six silver *anants*, two gold rings, and one silver *chund* were also given . . . in aid of the College fund, besides Rs. 250 promised to be paid.

This was one of those lectures, which established his claim to be called a Pandit, and henceforth we find him being addressed by that title as a rule. The ever-growing fame of reputation thus kindled and spread reached its climax on the 9th anniversary of the Lahore Arya Samaj, where Panditji delivered two of his most learned, captivating and eloquent lectures—one in Vernacular on the D.A.V. College and the other in English on the Arya Samaj. About Rs. 6,000 in cash and jewellery worth Rs. 400 were realized on the spot and further subscriptions to the amount of Rs. 1,000 promised.

Again on the 27th December he addressed a large audience of the educated community of Jallundher on the same subject. He proved to the satisfaction of the audience that a Vedic College which should combine moral and physical with intellectual training was the want of the country. The appeal to the generosity of the Jallundher community was nobly responded to and Rs. 1,900 raised on the spot.

Henceforth G.D. Vidyarthi was the ideal of the non-idolatrous Arya Samajists. The homage which the learning of the former elicited at the hands of the latter, was nothing less nor more than what has been styled by one of the greatest prose writers of England as "Hero-worship". Let us not be

misunderstood. "Hero-worship" is not in any way inconsistent with the religious faith of the Arya Samaj. It is quite distinguishable from an ordinary Hindu worship of Ram Chander and Krishna, and the gist of the distinction lies in the latter being considered an incarnation of the Deity. A society which can claim no heroes, which cannot pay homage to the heroism of its martyrs, is not worth its name, and the sooner it is removed from the pale of existence, the better for itself, as well as for mankind in general. In the course of this year after he had passed his M.A., he was appointed an Assistant Professor of Science in the Government College, Lahore, the onerous duties of which post he performed with great credit.

In this year he read *Ayur Veda Shastra* and acquired a fair knowledge of the old Aryan system of medicine, of which subsequently he became a great admirer, as he in one place remarks that the "European medicine won't do for India."

It was in the June of this year that the Peshawar Arya Samaj returned him as their representative in the Managing Committee of the D.A.V. College Society; that very month he was taken in as a member of the School Sub-Committee.

All through this year he kept bad health. On the 28th of January, he complained of having been suffering from many and numerous discharges and throughout his diaries he had been noticing this disease. Who knows how much this contributed to his death? In the next month, he noticed frequent pain in the liver. In August he broke his left arm, and he also suffered from other complaints and diseases, which he did not condescend to note.

This year witnessed a marked progress in his tone, and we find him very thoughtful at the unpractical character of many an Arya Samajist. On the 19th January whilst enjoying a walk, an idea struck him to discover whether he believed in what he said, upon which he remarks: "Belief has only one outcome, action. Samajists that merely talk and do not act, show that they do not believe. As well might Swami say: I succeeded, because I believed in what I said. You do not act as you do not believe, but merely show yourselves to believe what you say."

While his fame was spreading far and wide and his reputation as an orator and a scholar was advancing with rapid strides, he himself was day by day becoming more and more conscious of his own weaknesses. While the world was hailing him as a God-sent Reformer, he was deeply pondering over a scheme to reform himself. We find that anxiety displayed in many a note in his diary, from which we quote only one remark: 2nd July—Is it possible for me to reform? If so, under what conditions can I issue "no admittance?" This sentence only gives us some insight into the native simplicity of G.D. Vidyarthi's mind. He knew that his reform depended upon the regulation of his time and upon his

refusing admittance to people, who used to flock to him, some to make his acquaintance, others to get difficult religious questions solved, others to test his ability, others to learn, read and be benefited and so on, and to none of them he refused to accord a welcome. We will refer to the subject again, when writing of the cause of the illness which resulted in his death.

In the Christmas of this year, he visited Delhi in the company of Lala Sain Das, Lala Madan Singh, B. A., Pandit Shiva Datta Ram of Amritsar and myself. We had, of course, gone not on a pleasure trip, but in the cause of the D.A.V. College. Panditji delivered two lectures at the house of Lala Girdhari Lal, Pleader and Municipal Commissioner, and our poor efforts met with fair success. One day we went to enjoy the scenery of the celebrated Qutab Minar and while seeing the ruins of Prithvi Raj's fort, Panditji observed its structure with great care and drew a deep sigh. As an example of his powers of observation, I record that, while going into the tomb of Humayun, he picked up several pebbles from the road and said that they were of a peculiar kind and would be useful in scientific experiments.

Chapter IV—Part 2nd

Throughout the year 1886 his health was very bad and the constant strain upon his mind and body left no other alternative. His diaries contain numerous complaints of different diseases, only one of which resulted several times in the fall of the uvula and once on the very next day after he had delivered his lecture in the anniversary meeting of the Lahore Arya Samaj. But his energetic nature never allowed these complaints to stand in the way of his doing good to his mother country, until the whole of his constitution felt the fatal touch of consumption.

Another year of his earthly existence brought the development of his moral and spiritual nature into more prominent and fuller play, indicating an expanded mind and inclination to lofty spirituality. Panditji's was a passionately strong nature which, with advancing years, with a deeper study of Vedic religion, with a knowledge of true theology and with an insight (though still very faint) into the interior reality of the innermost self, was developing a marvellously pure morality. His ideas of morality were so high and distinct that the slightest act of immorality (from his point of view) excited his wrath or rather pity. Expediency, tactics and policy had no place in his code of morals. Once there arose a dispute about the morality or immorality of a certain act of mine, which Panditji decried in as high terms as he could command. While defending my

own action, I quoted the authority of several friends, one of whom had once been the office-holder of a certain Samaj, and pleaded his own (i.e. Panditji's) previous sanction as well (I refrain from giving the details of this act of mine, because its publication will not only do no good but will involve me in personalities, which I want to avoid); but in reply to my pleas, Panditji wrote to me a long letter, covering very closely written eight pages of cream-laid superfine octavo notepaper, under date 13th April 1887.

Panditji's sense of displeasure can be judged from his leaving the usual affectionate mode of address and beginning the epistle with cold, chilling and formal "Lala Lajpat Rai". I am not going to give a copy of the whole letter here, but will content myself with giving quotations from here and there, which will serve to explain my proposition about the lofty sense of morality enjoyed by Guru Datta Vidyarthi.

About one of the friends referred to above, he wrote:

> I have passed many of my happy moments with him and, therefore, love him and like him much. But I know full well without discredit to him that in religion and morality he is only superficial, he has not gone deep into these subjects, but I know that he is simple and innocent of mind. I do not, therefore, regard his verdict of any very great moral or religious value. But as for . . . sanctioning your step, it is simply a painful revelation to me. I never thought that . . . a believer in Vedic doctrines, an advocate of transmigration of souls, a simple enthusiastic Arya of old standing, who has grown in age with belief in these doctrines, who was so well sincere in his belief in God as *moral Governor* of the universe, who was not a hypocritical theist but one who believed God for God's sake and for his own sake. Yes, I never thought that . . . could ever sanction the step you adopted. It only reveals to me too painfully the narrow, worldly, unspiritual nature of humanity at present, it only teaches me how what might have been called flowery creation of omnipotence to embellish, beautify, perfect and remodel the present base and corrupt society, may even at the best be victims of serious diseases and blastings.

"O Mightier than the mightiest, Thy spiritual action has now begun and *will terminate* in Thy creation's good!" The italics are his own. Further on, he explains what he was said to have sanctioned and in connection therewith says:

> I remember full well that my answer was reluctantly given. Yet, not so reluctantly as to render my repugnance apparent. But I well remember the answer I gave. I said that for that act of yours alone, you will not lose my estimation or affection. Yes, for that act alone. Let me explain myself. I

know that one immoral act is only a stepping stone to another. One who does one immoral act now, is more easily led to commit another immoral act on another occasion. I meant with due knowledge of this that should you prove yourself to be so strong-willed as not to be led in future to such acts, in virtue of having done so once, I would not have to change my affection towards you, only being weak enough to perceive the worldly emergency that seemed irresistibly leading you to the act. For, I thought you would more than compensate by the advantage you would obtain in virtue of that immoral step, the evil act, by your leading a gloriously public, upright, useful life in future. But the whole of my estimate was wholly wrong. You did not pursue an upright life thereafter. You were tempted by the devil many times and successfully. Yes, the devil sometimes in the hopes of money, sometimes in the hopes of honour and sometimes in the hopes of pride, tempted you and you came out weak enough to care for them. When once an immoral act had placed you in a position of advantage with respect to worldly matters, you did not care to improve yourself morally, religiously, or intellectually. The same frivolities yet encompassed you. You progressed, however, in the worship of custom and of the devil of popularity. You learned oriental manners (of wretched politeness of North Western Province etiquette, of shallow tone of morality, of showiness in dress and showiness in keeping a respectable establishment in preference to *simple*, *rough*, *natural*, *godly*, *manly* manners. Heaven sent you a sacred trust and you did not prove equal to the dispensation of wisdom of Providence. God sent . . . a promising youth to you for correction and thorough *organization*; but you *did not* prevent him from secretly cherishing all sorts of worldly deceits, meannesses and evils (the information upon which he wrote this sentence was quite wrong). On all that I have written to you, I write to you, not from my experience, for of what weight can a sinner's experience at all be?, but with the voice of intuition. (The italics are his own. After writing a few details, he resumes his expostulation.) But my function is not to reprimand, not to reprove, not to abuse, not to revile, not to offend you, but to obey some higher impulses, to dictate the supernal law, by holding it naked before you and then to demand your approval of the law, if not always your obedience. I ask you to be sincere and open-hearted if you would be free and virtuous. Myself a *great sinner* but not a rogue, I am shamed to advise you. But I am impressed by supernal forces to do what I am doing. O angels of sincerity bear me on your wings!

I care not for . . . (name of a great French author), now send me the books if you like, or do not if you will, it is only your concern, I do not attach any importance to it. To me now, I assure you, the real inner fountain of knowledge is worth my life, . . . even thousands are but trifles in

comparison. I am sincere, I assure you, not a hair of worldliness is before me, in me, or with me now. May the Almighty protect me!

Embrace . . . (name of the same author) and hold him fast in your mind and never part with him if he is your idol, O worldly youth! But remember there is a nobler nature in man, a much higher, a far nobler, a by far transcendant, gloriously blissful nature in man, that you have ever conceived of. Yes, there is in man a *divinity*, a godliness. Prepare yourself to receive it in proportion to your preparation and fitness for the share you shall have. I assure you that if man once becomes conscious of his innate powers and glorious capabilities, I know there are not dungeons, not sins, not miseries enough in this world that can prevent him from walking forth godlike and in the image of his Creator.

Read the last full stop hundred times over if you will, and feel and feel its meaning till it pierces your mind's innermost core. That is the only consolation I can give, the only solace I can afford. May Heaven shield and protect you and move you to nobler and higher ends!

By God's grace,

Your sincere well-wisher and earnest
prayerful adviser, though a great sinner himself,

Guru Datta Vidyarthi

Yes, though not hundred times, I have read it many times over, and reading it now, when the wings of immortality have carried the writer away, can only pray from "the innermost core" of my heart, that the Supernal Soul may vouchsafe peace unto him, who preached peace unto me! Direct me and guide me still, Oh thou, the sojourner of the other world, where I know you are developing the nobler instincts of your pure soul!

I know that the publication of this letter will cause many a terrible reflection to be thrown upon my character, but I do not care for them. The act, which brought this condemnation, was a sin no doubt and deserved as severe a censure as could be passed by man, because it involved a blasphemy in believing the possibility of moral laws being changed by times and ages. Yes, it was a still greater sin, because its morality was defended or attempted to be defended by the standard of the current rules of morality, and if for nothing else, I should be ready to give publicity to the letter, because of the many and various aspersions and reflections it may cause to be thrown upon my character, as that will serve the purpose of a just punishment for what I did. Though I may assure the reader at the same time that the most of what brought this detailed condemnation,

related, as appears from the text, to my temporary indifference to public duties and breach of promise, there were other acts of commission as well, which would have been overlooked but for the *omissions* with respect to public duties. The letter is so fully descriptive of the genuine state of Panditji's moral and ethical feelings, that it would have been a sin to keep it back. A cursory perusal of it should give a lie direct to those who professed to doubt or question the sincerity of Panditji's religious and spiritual teachings. Panditji was not a sinless creature, nor did he ever claim to be such, and nobody ever took him to be so devoid of common sense as to believe he could wax oratorical on one who could give him a retort. But really and truly a change, a change of very high order, had been wrought out in him, in his morality and in his religion, so that he could not help yielding to the impulses of intuition as he says. Let me say at once that the letter convinced me of the immorality of my acts and I begged pardon of him, which he was graciously pleased to give me.

To complete the chain, I may as well give a copy of a card which I received only a day or two before the letter which has been so largely quoted from. It ran as follows:

> Lala Lajpat Rai, I read your card . . . I can but pity the mind that, being drawn away from paths of virtue and rectitude herself, is persuaded to disturb the moral and spiritual harmony of others. I would rather wish you to be cruel, offensive and ungrateful to me, than wish you to lead me to sin and positive disorder. My mind is too full of affections; but I have a card only to write upon. If this can bring a lost sheep to the herd, may God bless!
>
> Yours offendingly,
> Guru Datta Vidyarthi

I distinctly remember to have received several letters after this, in which he forgave me for what had offended him so much, and the quotations from letters received in 1888, which I am going to refer to hereafter, will corroborate my statements.

Chapter V

The year 1887 brought another promotion. The Officiating Assistant Professor of Physical Science was raised to the Officiating Professorship of Science in place of Mr. Oman, who went on leave. The duties of this exalted position he

performed with such ease and success as drew forth admiration and respect from everyone who had the opportunity to observe. In the examination of 1887-88, all the students who took up science passed in that subject with one single exception, about whom Panditji remarked that he did not deserve to pass.

With a step higher in the scale of social position, we observe an extraordinary energy being exhibited on the spiritual and patriotic phase of his existence. A glance at his diary (elsewhere quoted) will show it so far as the former is concerned, and as to the latter the following facts in connection with his efforts towards the D.A.V. College will amply repay perusal.

On the 31st of January he gave a lecture at Gujranwala, about which the *Arya Patrika* of the 1st March 1887 wrote as follows:

> Pandit Guru Datta Vidyarthi, M.A., Assistant Professor of Science, Government College, Lahore, gave a fascinating lecture on the D.A.V. College movement. He opened his lecture with the *Yajur Veda mantra:*
>
> *Asuryanam te lokah andhena, tamsa vratah,*
> *tans te pretyabhigachhanti ye ke cha atma hano janah.*
>
> He very impressively described that those are the murderers of the soul who do not observe the dictates of *Shashtras* and neglect to practise the rules of the student's celibacy or *Brahmacharya*, as it is called in Sanskrit. He said that the violation of *Brahmacharya* by early marriage was the cause of prevalent evils. Ignorance, weakness and wickedness were only the offspring of it. He supported his reasonings with scientific explanations, and exemplified the healthy effects of *Brahmacharya* on all our powers lasting up to the end of our life by describing the vigorous powers of the senses of our revered Swami Maharshi Dayanand Saraswati, and comparing disadvantageously his youthful eye-sight with the unusual intensity of the Maharshi's. By many instructing illustrations he thoroughly impressed upon the people that we are acting the murderers of our soul in not consulting the Shastras. He concluded his appeal to the awakening sense of the audience by pointing out the advantages that would accrue to the country at large by the institution of the D.A.V. College, which would teach all the rules which were so very beneficent and useful to man on earth in accomplishing the object of his life. His appeal was generously responded to by many donations on the spot, which amounted to nearly Rs. 1,000 cash and about twice that sum promised.

I give these long quotations in order to prove that each time Panditji delivered a lecture upon this favourite subject of his, he dealt with it from a

different point of view. The arguments and the sentiments expressed in one were hardly repeated in the other. This shows a mastery which was quite his own.

Again on the 27th of March, we find him lecturing upon the same subject at Jhelum. Here he treated the subject from a new point of view, viz. the revealed character of the Vedas and of the necessity of the revival of Vedic study. The subscriptions raised on the occasion are reported to have been about Rs. 2,000, Rs. 1,000 of which was realized in cash. In noticing this lecture our friend, the *Arya Patrika*, designated Panditji as "our famous anniversary lecturer on the D.A.V. College movement."

Before the 1st half of the year closed, we find him selected as one of those who were to form a deputation to collect subscription in aid of the D.A.V. College from N.W.P. and Oude. Several deputations were proposed for different parts of the country, but only one could be formed which went to N.W.P. and Oude. Even this deputation could not be so strong as it was contemplated that it should be. However, Pandit G.D. Vidyarthi was one who joined this deputation and at almost every risk.

It was in the summer of 1886, in fact, when the idea of sending such a deputation was conceived and since then the idea had been gaining strength both from the financial and Samajic social points of view. In 1886 Panditji could not consent to go, because his father was very ill and required his presence. The keenness with which Panditji felt this inability can only be judged from his own words, which I quote from a letter dated 10th July 1886 and addressed to me in answer to some enquiries:

> My father is very weak and ill at Muzaffergarh. He likes that I should live with him. Now I am only officiating in Lahore. His coming here will unnecessarily produce undue expenditure. Besides, his being here will not allow me to stir from Lahore, my promises to go on a *mission Samajic or other will go for nothing*. Duty to father and *duty to country are at conflict*. Mind is set at abeyance; every holiday I go to Multan and come back.

Again twelve days after in a letter which has no date and which is stamped *Lahore, 22nd July 1886*, he wrote:

> Guru Datta Vidyarthi is sad enough to find that he cannot leave Muzaffergarh, at which place he will *perhaps* sojourn during the whole term of the vacation. *He is but powerless to wander about a-preaching.*
>
> Father is very ill and he most urgently demands my presence with him every moment. *I know what sacrifices shall I have to undergo to please my father.* Say what you will advise.

I cannot avoid the temptation of quoting the concluding portion of this, rather a lengthy, letter, which abounds in beautiful sentiments towards the work of reform, and which ends in giving a sublime piece of advice to my humble self. Says he:

> Lajpat Rai, can you not think of a more permanent scheme of ameliorating your country? What are you doing at Hissar or Rohtak? *Life is not worth living in the way you seem to lead it.* Have you any warm friends to enjoy there? (Be happy and blessed, if such be the case.) *Have you any prospect of bettering your country there? (I must not be too perverse in my mind, if I could think of it.)* Have you any chance of obeying the impulse of your nature, of cultivating your gifts, your once charming oratory, now crest-fallen, feminine unmanly voice to supplant the former? I think well of your circumstances, and if possible *devise to do good to your country.*

In the same strain he continues to say,

> Fame is a wonderful impetus. *But my dear sir, don't pant after fame. Do solid good to your country without faming yourself more than you deserve.* Work silently and then the fame of posterity shall be your reward. The present generation is not the generation at whose hands you should crave the boon of being admitted into the temple of fame. Woe to him, who vainly desirous of fame pursues the goddess, with phantom presents.

Noble words worth inscribing in golden letters. Everywhere in quotations from the letter the italics are mine. The desire of going on a mission for the D.A.V. College found formal expression in a resolution of the Managing Committee by which these deputations were constituted. But unfortunately the same difficulty which stood in Panditji's way of going on a mission in 1886, again made its unwelcome appearance in 1887. Panditji's father became seriously and irrecoverably ill and every moment was he in fear of losing his revered parent. But this time "Duty to country" proved a stronger tie and the noble father willingly allowed his beloved, dutiful and only son to respond to the call. Blessed was the son who claimed the honour of having of such a father, and far more blessed was the father who possessed such an illustrious patriot for his son. In the months of July and August he was constantly going to and coming from Multan where his father was. He made all possible arrangements for the comforts of his father and started with the deputation on the 2nd September. The small party consisted at first of Lala Lal Chand, M.A., Lala Madan Singh, B.A., Lala Jwala Sahai and Panditji.

On their way to Delhi, Lala Dwarka Das, M.A., joined them and at Delhi

myself. I remember that while at Delhi Panditji was afraid of hearing his father's death at every moment and so intense was his anxiety that almost every day he kept telegraphing for the news of his health. The work of this deputation was mainly done by going to the houses of and waiting upon private gentlemen for help in the cause of the D.A.V. College fund; lectures were, of course, given at almost every station, but no appeals for funds were made in public meetings. The unpleasantness of the difficult, undignified, tiresome and delicate task of begging for funds from each and every man, whether a previous acquaintance or not, cannot be estimated by those who never have had any experience of such-like expeditions. From the short experience I had of Delhi only, I can say that but for the national cause the task was a very unpleasant one.

Abuse, taunts, heart-burning and most humiliating epithets of all and every sort were the rewards of those who begged for the national cause, who, so to speak, merged their individual social position in their efforts to secure the means of getting to a higher position in the societies of the world. I, who had the misfortune of being obliged to leave the deputation on account of getting ill, cannot give the reader an idea of the high spirit with which this deputation worked, but can only say from a report of their work published in the *Arya Patrika* from the pen of Lala Madan Singh, B.A., that the deputation fully sustained the honour of the Punjab Arya Samajes and the lectures of Pandit Guru Datta Vidyarthi, M.A., Lala Dwarka Das, M.A., elicited admiration and praise from everyone who had the good fortune of hearing them.

Aligarh, Bareilly, Muradabad, Lucknow, Benares, Allahabad, Cawnpore, and Farrukhabad were visited in the course of about a month and a half and more than Rs. 5,000 was the result of this mission. From Farrukhabad the deputation accepted nothing as the subscriptions offered were far beneath the position and the dignity of the donors and moreover because there they had gone more with the object of making up the domestic dissensions of the two sections of the Farrukhabad Arya Samajists, rather than for collecting subscription. Yes, many a hall in the N.W.P. resounded with the clear, strong and pithy voice of the Punjabi. It may be at once recorded that though the expenses of this deputation were offered to be paid by the Managing Committee, none of the gentlemen constituting it, accepted the offer and thus everybody paid his own expenses. On the 29th of October, i.e. only a few days after his return from this deputation, we find this untiring spirit again on his way to Rawalpindi to attend the anniversary meeting of that Samaj, where he delivered two very learned lectures, one on *Sukshma Sharir* and the other on the 1st two *mantras* of the *Rig Veda*. In the course of the latter, he made a vigorous appeal to the audience, exhorting them to take particular care for the amelioration of their souls. He is reported to have closed his address with the following sentence, which we quote upon the authority of the Joint Secretary of the Rawalpindi

Arya Samaj, who took part in the proceedings. He said, "If you are convinced you have a soul within you, if you are convinced your life will not end with the dissolution of your outer selves, but that there is something within you, which will live after your bodies have perished, and if you desire that this soul of yours should go on progressing and are aware that learning will effect this object, you must join in helping in the establishment of the D.A.V. College. The cause of the progress of the soul is the cause of all humanity and Hindus and Mohammadans and Christians should all join in this noble cause." Rs. 1,253-4-6 were collected upon the spot. He had just returned to Lahore, and had not rested one night even, when he received an inauspicious telegram announcing the death of his beloved father. He at once telegraphed to his servant and relations at Multan to preserve the body. Early next morning he left for Multan. This leads us to the performance of the funeral ceremony which was, of course, performed strictly according to the Vedic rites. The only obstacle to his doing so, which he apprehended he would have, seemed to be the prejudices and the opposition of his mother; but the latter proving to be worthy of this son, he did not care a straw for the opposition of his *Biradiri*. Instead of writing my own remarks about his heroic spirit and moral courage on this occasion, let us quote from the editorial note of the *Arya Patrika* of 15th November 1887. After expressing sympathy with him in the loss he had suffered, the Editor says:

> Our brother behaved nobly on the occasion. He performed his father's *Mritak Sanskar* in strict accordance with the word of the Divine law. His *Biradiri*, which contains in its ranks some of the most influential inhabitants of Mooltan, threatened to cast him off for ever and ever, but he paid not the slightest attention to their impotent vociferations. He told them to go and do their worst; as for himself, he said nothing could shake him out of the resolve, he had taken, of conducting the obsequies of his parent on Vedic principles. The *Biradiri* stormed and threatened over and over again, but to no purpose. He would not shift an inch from his position, and he did everything as became an Arya, in utter defiance and contempt of the formidable host of castemen, who wanted to intimidate him by their threats. The body was to be burnt according to the rules of *Mritak Sanskar*, and there were hundreds of people of both sexes, to whom the sight was novel as well as interesting, who accompanied the procession even to the burning ground in order to see how all would go. A large portion of the crowd was made up of those who were closely or remotely related to the members of the *Biradiri*, and, though no means were left untried to prevent them from going out and having a look at the bier—the power of the fist being freely tried on the persons of females—yet they broke through the restrictions

put upon them by their guardians, and followed the bier to the burning ground, which they left only when the *Mritak Sanskar* ceremonies were over. The moral effect of the bold and Aryan-like conduct on our brother's part was most wholesome—it was felt by the Samajists and the outsiders alike. The manly and uncompromising behaviour of the Pandit on the occasion demonstrated to the nominal Arya that the name Arya had some signification, that its adoption, on a man's part, entailed on him certain duties, and chalked out for him a certain course of procedure, in matters both public and private, which he must pursue at all hazards, and, to the outsiders, it proved that an Arya had strength of character in him, and knew how to uphold truth when truth was to be upheld.

Calculating roughly, it cost our brother about Rs. 200 to perform the obsequies of his father on the principles of the Aryan Scriptures. Had the body been burnt in the present fashion, it would not have cost more than Rs. 20 or 30.

After he had done with *Mritak Sanskar* of his father, he lost no time in coming back to Lahore, where preparations were fast being made to celebrate the 10th anniversary of the Lahore Arya Samaj on the 20th and 27th of the same month. On this occasion also he delivered two lectures, one in vernacular on the subject of the D.A.V. College and the other in English on "Solid Trinity." We were not present at any of these lectures and therefore our readers should be content with the following quotation from the report published in the *Arya Patrika*:

To attempt even to give a distant idea of the earnestness, the depth of feeling with which he spoke on the occasion would be to attempt an impossibility. A death-like silence reigned in the hall when he spoke, and a gathering of men numbering little less than 3 thousand, sat the very embodiment of muteness. Everything, he said, had a ring of sincerity and earnestness about it. His utterings were the utterings of a feeling heart, his tone, his language gave the most unmistakable evidence in the fact that he *felt* what he said. We have seldom heard a more electrifying speech. Verily the language of the heart, in spite of all its simplicity, excels the most exquisite pieces of eloquence without sincerity and innermost earnestness to back upon them. He exemplified his remarks by drawing illustrations from the life of Swami Dayanand; and we are but faithfully chronicling the facts when we say that we saw the tears coursing down the faces of many.

We have not space enough to give the bare outlines of his lecture, it was indeed a wonderful speech. The gist of the lecture was the D.A.V.

College, which was intended to be established in memory of those eternal truths which Swami Dayanand had preached, and not in memory of anything apart from those truths. It was to be a monument of those principles of religion and morality, those unchangeable truths which it had been the principles and the all-absorbing object of Swami Dayanand's life and not of the more personality of the illustrious reformer. Whoever valued those eternal truths, those unchangeable, those imperishable principles of religion, was bound to contribute something towards the D.A.V. College fund, but nothing was further from the intention of the lecturer than to ask anybody who did not perfectly agree in his sentiments with the lecturer, to contribute even a single farthing towards the movement, for he detested hypocrisy of whatever kind from all his heart and soul. The lecturer sat down amidst deafening cheers. About five thousand rupees were subscribed on the occasion, out of which Rs. 4,128 were realized on the spot, the remaining eight or nine hundred promised to be paid afterwards. The proceedings of the morning came to a close at about 1 P.M.

About the English lecture, it simply says that "it was a complete success and that the gist of the lecture was that no theology could be sound unless it believed in the existence of three co-eternal entities, i.e. matter, human spirit and God."

With the next month came four lectures, three in English and one in vernacular: two at Lahore in English on "The Realities of Inner Life", (which has since then been published in a pamphlet form and mentioned elsewhere in this book), and "The Object of Life"; two at Ajmere, on "Truth" and "The Arya Samaj".

I was present at the last two lectures and can confidently say that the first of them was a masterpiece. The subject was a special favourite of his, in dealing which he condemned all sorts of policies and diplomacies and laid great stress upon the purity of our lives. It was a lecture which went to the hearts of the audience and uplifted many a brother from falling down in the abyss of hypocrisy. The free and full delivery of the other lecture was checked by Panditji's getting feverish shortly before the fixed time. Nevertheless, the lecture came off at the right time and lasted for about an hour.

While making a mention of those lectures, I might say that we (with Lala Sain Das, Lala Hans Raj and Lala Jwala Sahai) had gone to attend the meeting of the Paropakarni Sabha held in Christmas vacation, on which occasion was laid the foundation-stone of the Dayanand Ashram. It was here while coming back from Pushkar that some 200 Arya Samajists of different provinces, assembled on the occasion, had the opportunity of observing the simplicity of the flower of the Punjab Arya Samajes.

The N.W.P. brothers were simply astonished to see the Punjab Sabhasads (all of whom were men of position), stooping to eat grain with native sweetmeat, i.e. *gur*. The reason was that when we descended the hills, we all felt a healthy appetite and therefore took advantage of the existence of a shop which sold sundry sweetmeats and grain, the last of course being the neatest of all.

Leaving Ajmere we stopped on our way at Jeypore where Panditji and others had a look at the Astronomical Observatory of the Maharaja. The observatory displayed the ruins of what was once a great scientific seat and there were plentiful proofs of fallen intellectual greatness and of entirely forgotten sciences.

Chapter VI

> "What hidden wealth to be unveiled! What treasures of literature, of history, of science and philosophy to be made known to the world!"
>
> —*M.L. Jacolliot*

The year 1888 still found him restlessly engaged. On the 18th January Pandit Guru Datta Vidyarthi delivered a lecture in the premises of the Lahore Arya Samaj on the teachings of Krishna. The lecture was a very important one and that from several points of view. He propounded that Krishna was no real personage but simply an allegorical phrase. We cull the following about this lecture from the *Arya Patrika* of 31st January 1888:

> The spirit of the lecture was something new. The Hindu belief that Krishna was an incarnation of the Deity, that he possessed the power of working miracles, as also the belief of some that he founded a system of philosophy, were each one by one shown to be unfounded. Another belief, which is very general, is that Krishna in a way induced Arjuna (the worldwide famous Hero of the Mahabharat) to prepare himself for the war of Mahabharat and so became the main cause of the fall of the Aryan supremacy, and of India's present degenerate state. This conception, said the lecturer, was nothing but a misunderstanding of the spirit of the real purport of Krishna's teachings.
>
> *Dwijanan*, the spiritual rebirth of man, is the realization of the Deity. Man, when reflecting upon the world and its reality, has to pass certain stages. Each such stage is a regular fight between his intellectual and spiritual ideas and it is not without a very great difficulty that he overcomes

the intellectual side, and intellectual belief in God-head becomes a spiritual realization.

This, said the able lecturer, is what the *Gita*, the embodiment of the teachings of Krishna, teaches us. Consequently, none of those four above mentioned beliefs has really any foundation. He also said that the chapters of the *Gita* treated of the respective stages through which man before attaining to the high position of *Dwij*—spiritual rebirth—has to pass.

The lecturer also tried to establish the identity of Krishna and his surroundings with Christ and his surroundings, and said that the emigrants to European countries, owing to their long separation from the original stock, could only put some hazy notions of the teachings of Krishna in the so-called "word of God." Many did not agree with him in the theories so ably deducted and the Editor of the *Arya Patrika* was one of them. However strange the theories might seem to the Hindu world who has from time immemorial been accustomed to believe in Krishna, Arjuna and other characters of the great drama of Mahabharat as real personages whose works are narrated therein, it is not absurd to say that our friend's proposition is worthy of all consideration and it is a good hint for future explorers of the truths of Mahabharat to catch and be guided by them.

On the 29th of the same month he addressed a large audience, who had assembled to celebrate the 10th anniversary of the Amritsar Arya Samaj. "The excellence of Vedic teachings" was the subject. In his usual way he expounded one or two of the *mantras*, written on card-boards hung against the walls of the Samaj, and the *Arya Patrika* says that his exposition of them was so masterly, so learned, so full of earnestness that every word he said penetrated to one's very soul.

The following extract, taken from the report of this lecture as published in the *Arya Patrika* of 7th February 1888, will be of immense interest to those who urge that the reformation of the reformers must precede the reformation of the general public.

He said:

It was impossible that one who believed in the Vedas in real earnestness, should not be a man in the true sense of the word. A thirsty man with the view to quench his thirst runs to the spot where water is to be had and whatever you may say to desist him from his purpose, whatever arguments you may advance proving that water will not quench his thirst, he will never listen to your arguments, but will forthwith make for the spot and drink water. . . . In the same manner, if the people really know that there was nothing but truth in the Vedas, from one end to the other, if they

realized this fact thoroughly, they would never depart from the line of truth, they would never do aught against the commands of the Vedas. The Arya Samaj had not as yet made as much progress as it ought to have, simply owing to the fact that the majority of its members, though professing to believe in the Vedas, never realized the meaning and force of their belief; if they realized it, they would be much better men than they were. "To think of a real believer", he said, "his audience should think of Swami Dayanand Saraswati."

His lecture, of course, ended with a strong and pathetic appeal for funds for the D.A.V. College and the result was that about Rs. 2,500 were subscribed upon the spot. One notable feature was that about Rs. 12 were subscribed by students studying in the Mission School and about half that sum by those of the Islami School.

The D.A.V. High School having this year taken the foremost place in the results of the Punjab University Examinations, a desire was expressed to open the First Year College Class in connection therewith. Pandit Guru Datta Vidyarthi was one of those who were for the advance and he was backed by the simple but very powerful and eloquent vote of Lala Sain Das. An important section of the Managing Committee, headed by our worthy President, Lala Lal Chand, considered the step to be premature and thus wanted its postponement. The meeting of the Managing Committee, in which the subject was brought forward and discussed, presented a scene worth seeing. Each one of its members yielded to move in his love for the D.A.V. College but still there were two parties. The writer was amongst those who were for opening the first year class immediately, but the opposition contained some of the most influential leaders of the movement. After all the poll decided in favour of Lala Sain Das and his party, though by a majority of one only. The victory was simply a godsend, one of chance only, as one of the opposition left the Committee before votes were actually taken. With his vote on the record the proposition would have been thrown by the casting vote of the President who had, including the chance absentee and himself, 13 supporters on his side against 13 on the other.

A Sub-Committee was at once formed and Guru Datta Vidyarthi was one of the Sub-Committee. Be it said to the credit of Lala Lal Chand that, notwithstanding his strong views on the other side, he bowed to the decision of the majority and consented to be on the Sub-Committee formed to give effect to the proposition carried. A special list of monthly subscriptions in aid of the college classes was at once opened and the lead taken by Lala Jwala Sahai with his princely subscription of Rs. 55 a month. Pandit Guru Datta Vidyarthi also came forward with his mite and subscribed Rs. 10 a month for a year.

At last the college class was opened and Pandit Guru Datta Vidyarthi

undertook the duty of teaching Science and Mathematics, the latter only for a time till a competent man be found to fill the post of mathematical professorship. Science he continued to teach for several months and the students had every reason to be proud of their professor (the foremost student of science produced by the Punjab), who was at that time officiating Professor of Science in the Government College itself. In the summer of this very year he delivered a series of lectures in the premises of the Lahore Arya Samaj on "Monier Williams[23] and *Indian Wisdom*." A large number of the educated men at Lahore assembled to hear these lectures, which chiefly aimed at showing the so-called oriental scholars of Europe in their true colour. I had not the good fortune of attending these lectures (being about 200 miles away from Lahore); but what I have heard of these lectures from men of position and education enables me to say that the lectures were quite worthy of the Pandit. The *Arya Patrika* of 24th July 1888 contains the following about these lectures:

> Our learned brother Pandit Guru Datta Vidyarthi, M.A., is conferring a real boon upon the educated community of Lahore in particular and the learned world in general by his lectures on "Monier Williams and *Indian Wisdom*." He had already delivered three of a series of lectures which might extend to as many as twenty or thirty lectures or to a still higher figure. He has hardly finished with the introduction as yet. His lectures are indeed unsurpassed for their clear and lucid treatment of the subject they deal with. The language is most plain, suited to the comprehension of the commonest intellect. What makes the lectures eagerly sought after and appreciated by the people is the method in which they are delivered. Every passage quoted from the *Indian Wisdom* is read twice and slowly, and then analysed into the propositions asserted therein. Each proposition is then most ably refuted with sound arguments, supported and backed up with quotations from the Vedas, the *Upanishads* and other authoritative Aryan Shastras. Those who attend these lectures, cannot fail to be struck with the utterly misleading character of the opinions on Aryan literature, science and arts, with which these books of our *learned* oriental scholar are replete. Each wholesale misrepresentation—deliberate or unintentional—is utterly unworthy of these lights of the West. These lectures, we understand, will be published in a book form. Their publication would be productive of immense good to the Indian society. They will show to the world how far our oriental scholars really know of the subjects on which they pretend to be well-informed.

23. Professor Monier Williams was the author of the book *Indian Wisdom*. He also compiled the *Sanskrit-English Dictionary*.

Some dozen lectures were delivered and the Pandit intended them to publish in a book form. Efforts are now being made to print them for sale and the public will not thus be deprived of the chance of judging them for themselves.

In the course of this year he himself studied the *Sama Veda Samhita* and read the science of music as contained therein. On the 12th of October at Peshawar he entertained the large audience assembled to celebrate the seventh anniversary of that Arya Samaj "with the singing of a few *mantras* of the Holy Veda in the most melodious and agreeable manner."

The audience who were under the impression that apparent irregular metre of the Vedic hymns was unsuitable to the soothing melody of music, were taken by surprise by that novel (novel only to the ignorant) mode of chanting the Vedic *mantra*. To add to the enjoyment of the audience Panditji proceeded to explain the *mantras* thus sang. Master Durga Prasad writes (see *Arya Patrika* dated 13th November 1888) "that the reflexive enjoyment of the people assembled knew no bounds. It was like the joy of a miner at the sight of a vein of gold opened in the dark depth of the mine, where he was employed in nothing but turning up earth, in many a long and weary year. It put in shade all the lisping of lectures and the moping of music." Next day the learned Pandit delivered a lecture in Vernacular. The opening text was:

अर्थ कामेष्वसक्तानां धर्म्मज्ञानं विधीयते।
धर्म्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः।।

The following remarks by Master Durga Prasad are taken from the same number of *Patrika*:

> The society was compared with an ocean with vortices, and pleasures, especially love of wealth and woman acted as so many forces to keep human beings away from the end of their life. Avarice and lust disqualified persons to appreciate the pleasure of virtue. Until persons gave up their worldliness, it was hopeless for them to be fit for the accepting of "dharma". He then described that "dharma" and referred the audience to the Vedas, which revealed the mystery of life. Nothing could be more agreeable to reason, more impressive in oratory, and more instructive to the people than when he took the audience to walk through the garden of scientific theories in search of the mystery of life. He showed how fruitless was the search and how great was the consequent disappointment in expecting a thing from the quarter it was least to be hoped from. He then threw light on the mystery of life by quoting a passage from the Vedas and proved, by expounding it, that a patient and unprejudiced study of the Vedas might gratify the curiosity of reason at the mystery of life. The whole audience

was bewitched and spell-bound at the description of uncommon things. The effect on the mind was edifying, soothing, and tranquillizing. It gave the audience a clear, vivid, and happy idea of the importance and usefulness of virtue or dharma as taught in the transcendental philosophy of the Holy Vedas. I, by the bye, regret my want of scientific knowledge to reproduce or to give the purport of the lecture. Suffice it to say that nothing can be more pacifying and more agreeable to reason.

The next lectures of any importance were those delivered on the occasion of the anniversary of the Lahore Arya Samaj, the one in Urdu on the D.A.V. College and the other in English on "Veda Vidya." I take the following account of these lectures from the *Arya Patrika* of the 4th December 1888:

The introduction being over, the boys of the D.A.V. Boarding House at once settled themselves in the posture of devotion, and recited *Sandhya*, a performance which could not have gone without leaving a wholesome and salutary impression on the minds of the worldly-minded. The boys also went through a number of Vedic *mantras*, dealing with the nature and character of the Deity and with the duties of man both to his Maker and to his fellow-beings. Pandit Guru Datta Vidyarthi then got up to deliver his lecture. He said that modern science, whatever its merits, did not throw the least light on the problem of life. It did not afford the slightest clue towards the solution of the grandest and the most difficult question which can agitate the human mind, the origin and the ultimate destiny of mankind. The modern scientist might dissect nerve and bone, subject every drop to a most searching examination under the most powerful microscope he could possibly have but he was as hopelessly lost over this question as ever. He could not undo the mystery of life. He might go on for ages dissecting and experimenting, but he would be none the wiser for it on the question of life. The question could not be solved but by the aid of the Vedas. They alone could unravel that grand mystery, and to them the scientist must ultimately turn. Already there were indications of such a tendency. The Vedas were, and rightly too, regarded as the source, the fountainhead of all science by the ancient Rishis. They entirely gave themselves up to the study of them, reflected and pondered over the truths inculcated therein, and Aryavarta enjoyed a state of prosperity and an amount of happiness, of which we might in vain seek for a parallel in these days. Happiness in this world as well as in the next was the fruit of the study of the Vedas. It was most deplorable that Aryavarta had fallen off from the Vedic faith. It could not but descend to the depths of degradation to which it had descended. It had itself courted its ruin and

richly deserved it. But though gloomy the retrospect, the prospect was all cheering. The same eternal luminary of truth, the Vedas, had reappeared. It had shattered and dispersed the clouds of superstition entirely. The darkness, which so ominously hung over the globe, had been dispelled and the luminary was shining with greater effulgence than ever. This most happy state of things had been brought about by the efforts of Swami Dayanand. It was he who had led us to the light in which the ancient Rishis basked. But though many had seen it and duly appreciated the blessing, the majority, long used to live in darkness, had either doubted it or obstinately refused to be led to it. It was the duty, the imperative duty of all whose souls were no longer enveloped in the gloom of superstition, to cure the sceptic of his scepticism, and the obstinate and the bigoted of their obstinacy and bigotry. This could only be done by assisting the institutions where the coming generations were gradually and imperceptibly being prepared to be ultimately led to it. The lecturer did not name any particular institution, the people knew which institution they ought to assist. The lecturer sat down amidst vociferous cheering. The audience showed their appreciation of his lecture by liberally subscribing to the D.A.V College fund. Some Rs. 14,000 were subscribed out of which about Rs. 4,000 realized on the spot. Out of the remaining Rs. 10,000, Rs. 9,000 were contributed for providing a building for the D.A.V. College and School institutions, and remaining Rs. 1,000 belongs to the College fund. The money was being promised and realized till about quarter to one, when the audience dispersed to take their morning meal.

The audience again assembled at 8 P.M. to hear Pandit Guru Datta Vidyarthi's lecture in English. He said that modern science, especially as far as chemistry was concerned, was extremely defective, when judged by the different tests of a true science. The methods on which it was pursued, differed widely from those on which the ancients pursued it, and the methods of the ancients, when considered in the light of calm reason, were undoubtedly the only ones on which the structure of science could be raised on a sound basis. The ancient methods were simple, certain and unerring, and hence it was that the researches and conclusions of the ancients are beyond question. To prove his position, he adduced many illustrations from *Surya Sidhanta*, a book written thousands of years ago, and showed that questions, such as the question of creation and so on, which modern science could never satisfactorily solve, were most clearly solved in the pages of that book. The author of that book acknowledged in the most clear language that he had learnt what he was going to write from the *Rishis* and *Munis*, who again had derived their knowledge from the Vedas. The Vedas were the fountainhead of all science and that was not a

mere assertion of his own, but was acknowledged by the most distinguished scientists of the past. But could anybody say as much of the Bible, whose doctrines were remarkable for nothing more than contradicting and going against science? The time was not distant when the Vedas would regain their well-deserved ascendancy over the mind of man, and be its guide and instructor in every department of knowledge, and the books like the Bible would cease to blind and prejudice man any more. The lecture was mostly made up of quotations from the renowned but unbiased scientific men of modern times, who were quoted copiously to show that the lecturer was not indulging in any idle boasts. The learned Pandit finished his remarks by reading a passage from a distinguished American author,[24] who says that every superstition and every superstition-teaching book will soon be consumed in the fire which has begun to burn, the fire of the Veda *Vidya*, through the distinguished reformer Swami Dayanand. Loud and deafening cheers greeted the retreat of the learned Pandit, and the meeting broke up to wait for the next *Utsab*.

I had the good fortune of being present in one of these lectures, the Vernacular one, and can only say that having heard some of the best orators of modern India (Baboo Surendranath Banerjea and Baboo P.C. Mazumdar and others) can confidently and conscientiously assert that Guru Datta Vidyarthi fairly promised in course of time to surpass all of them. It is no exaggeration that the illustrations, not merely verbal illustrations but profuse illustrations from ancient Sanskrit writers which Pandit Guru Datta Vidyarthi's lectures abounded in, are wanting in the speeches of other gentlemen. They may appeal in the name of ancient celebrities, they may catch a quotation from here and there, they may wax eloquent on theoretical ancient greatness, but the want of proofs and evidences of practical greatness in their lectures does not allow their otherwise highly polished, impressive or effective appeals to be really pathetic. Yes, they fail to make a lasting impression on the minds of their audiences, who feel sensations at the mere names of Patanjali and Veda Vyas. These sensations can only be deeply engraved on the hearts of the nation by men of the stamp of Guru Datta Vidyarthi, whose lectures were not confined to the ordinary commonplace speeches full of quotations from Smiles and Shakespeare. This was the same lecture, upon which our friends of the Sikh community were so much enraged and rather a little unreasonably. I can honestly say that he did not mean to wound the feelings of our friends, nor to make any aspersion upon the character of the pure and noble devotee, who is and shall

24. Andrew Jackson Davis.

ever remain the pride of the Punjab, nay, all India. In the course of impressing the high and fearless sense of truthfulness, which characterised the life and doings of Swami Dayanand, he went a little out of his way and said something about this, that Swami was so bold and fearless in preaching what he considered to be the truth that he was not afraid of any unpleasant consequences arising out of his preachings. I might be mistaken in what I think he said upon the subject, but I can swear on oath that it was only after the lecture was over and I saw certain Sikh gentlemen, quarrelling with others of the Arya Samaj on the subject, that I came to know the interpretation put upon his utterance. It will not be out of place to state here that I am a Sikh Banya on the mother's side and well remember at this distant date the devotion of my grandmother and maternal uncle towards the Sikh Scriptures and the Sikh Gurus and can claim to have inherited a portion of that blood which produced invincible Sikh heroes in the time of Maharaja Ranjit Singh and his predecessors.

I yield to none in the respect and reverence which every Sikh feels towards the Gurus and specially the noblest spiritual devotee who came out in the time of need—one of the darkest epochs of the history of India. Therefore it is incredible that I could have mistaken the sense of the remarks which, if correctly interpreted by others, would have raised a storm of indignation or rather pity in my breast as well. The friction between the Aryas and the Sikhs which led to the publication of the two most abominable books which should never have been allowed to be printed upon the subject of the lives of the two greatest of India's sons was most deplorable. I hope my Sikh brothers, some of whom were once well known for their zeal in the cause of the Arya Samaj, will let the matter be buried with the body of the human being, misinterpretation of whose words (in my opinion at least) caused that most undesirable split. Aryas and Sikhs are embarked on the same man-of-war and let them try for the safety of the planks of common heritage with combined zeal and heart. Descended from the common stock, fighting for the common truth, feeling pride for imbibing spirit from the common names, let us forget our mutual strife, and shortcomings, live for the common cause, and take glory in the success of each. Noble descendants of the prime true noble Githo, noble followers of lofty sentiments, sentiments which combined some of the highest spiritual truths with equally high notions of warriorship, accept this humble tribute from one of your own sheep and let us all—disunited, disorganized, disbanded, ill-advised, forlorn, in a state of confusion, wretched in the extreme, having no knowledge of our united interests, and helpless from the chains of bigotry and intolerance, members of the same flock of sheep—be united for ever striving for one purpose, pressing forward to one and grand and glorious end which is "*happiness*". Then only can we be free from personal misdirection and sufferings, from ignorance and depravity, from pride and sectarian intolerance, and then only

can we reach the portals of the sublime residence of *Akal Purusha*. Brother Aryas and brother Sikhs, let us engrave the above words upon our hearts if we will, because disunited and disorganized we are not even bubbles in the great oceans of Humanity and consequently of no avail.

The reader will, I wish, excuse the above appeal, which was closely bearing upon the subject I was writing upon, and pass to the other events of Guru Datta Vidyarthi's life in 1888. The year closed with several lectures, one being in English on the "future religion" delivered at Jallundher in which he is said to have proved that the "Vedic religion was destined to be the future religion of the world." The year is memorable for the conversion of some of the present . . . *Sannyasi Updeshaks* of the Arya Samaj by Pandit Guru Datta Vidyarthi, one of whom has since then deserted the standard on account of some honest doubts on matters of faith.

The most conspicuous of these conversions was that of Swami Achyutanand Saraswati—the then celebrated leader of the Vedantis. This gentleman is a learned man having a special proficiency in the *Upanishads*. He was the recognized *Guru* or head of a class of Vedantis and claimed men of learning, position and influence amongst his disciples. Swami Prakashanand had, for some time before, been an Arya in his beliefs and he in a way brought about the meeting of Swami Achyutanand with Guru Datta Vidyarthi. The latter undertook to read the *Upanishads* (the real *Upanishads*) to him with explanations of those passages which are understood to be the main springs of new Vedantism.

At last, the truth won the victory and Swami Achyutanand Saraswati openly declared his conversion to the cause of the Arya Samaj to the great delight of the Aryan public.

Since then the learned Swami has been regularly preaching the religion of the Aryan Scriptures. Swami Mahanand was another and very learned *Sannyasi*, who saw Guru Datta Vidyarthi and embraced the cause of the Arya Samaj. This gentleman is said to possess a vast learning of Sanskrit and well may the Arya Samaj be proud of his gain to its fold.

Swami Swatmanand Saraswati was another sincere and well-intentioned *Sannyasi*, who owed much to Panditji's learning. He lived with the latter for several months and learned Western sciences from him. He read chemistry with Panditji and the latter showed him practical experiments as well. Those who had known the Swami before, say that Guru Datta Vidyarthi's company effected a material change in his ideas, beliefs and abilities much to the advantage of the Swami, and that his knowledge of Sanskrit also gained much by living with Panditji. The result was that the Swami offered his services to the Arya Pritinidhi Sabha of the Punjab and served as a recognized preacher of the Arya Samaj for about a year. His subsequent lectures have, by all who have

had the pleasure of hearing them, been declared to be learned, well-reasoned and lucid expositions of the subjects he discoursed upon. It is a matter of regret that such an unostentatious preacher fell into the false scepticism and severed his connection with the Arya Samaj. The doubts in his mind only arose at that advanced period of Panditji's illness when all communication, whether verbal or written, had been stopped by the orders of his medical advisers, and it is nothing but a misfortune that the learned Swami could not get an opportunity of having his doubts removed by the superior learning and wisdom of Guru Datta Vidyarthi. It was in January 1889 perhaps that he formally severed himself from the Arya Samaj.

For several days of this year, I am told by a reliable witness, all the four revered Swamis remained with him and conversed upon different topics of religion, so the people might have well considered his house to be an *Ashram* in the truest sense of the term, and that many did consider it to be such is a fact. Many a soul did go to that house in search of truth and come back with their minds treasured with the lore of the Vedic religion. All sorts of people, whether *grihasth* (lay men) or *sannyasi* (ascetics) flocked to him to solve the deep problems of human life and to receive light from that resplendent luminary of knowledge. With a brilliant record of valuable services in the cause of Arya Samaj, he did not neglect his own intellectual and spiritual advancement. Amongst others, too numerous to be named, he went through the ten principal *Upanishads*, *Gopath* and *Aitreya Brahman*, portions of *Nirukta*, *Charak* (a medical book), and *Surya Siddhant*. Patanjali's *Mahabhashya* he studied himself with the aid of Swami Dayanand's *Vedant Prakash*, and Swami Dayanand's works were of course his special favourites. Swami's *Satyarth Prakash*, and specially the chapter on *Mukti*, he is said to have read over not less than twelve times or so, and the more and the oftener he read them, the more and the deeper he believed in their celebrated author. Every day his reverence and respect for Swamiji's genius was on an increase, and towards the middle of the year 1889 it reached its climax. Though ever so busy, he never refused to help and teach those who wanted him to do so. It would be quite unbecoming for the duties of a biographer, if I were to omit mentioning the name of the American sage,[25] whose works helped him much, and prepared him for the course he had chalked out for himself. In the last two years of his life, he constantly studied his works and fully believed in his powers as a Yogi. He recommended those books to his friends, but to such only as in his opinion could understand their sense properly, and would not make a laughing stock of the author.

The following of his works, which have been noticed elsewhere, were published as separate pamphlets this year:

25. The reference was probably to Andrew Jackson Davis; see also the preceding footnote.

The Terminology of the Vedas, Part I
Ishopanishad with an English Exposition
Vedic Texts, Numbers 1, 2, 3.

On the first of September this year he left Lahore for Wazirabad in order to go to Dhuni Sahib or Qiladhar in order to see a Sanskrit library; but it does not appear whether he reached Qiladhar or returned from Wazirabad, and if he did go, whether he saw the library, and if so, with what result.

Throughout this year his health annoyed him very much. He writes in his diary:

12th January—Several discharges of blood, very sorry.
14th—Suffering from discharge of blood from the bowels.
22nd—Got very much sick.
1st February—Begins my period of sickness. (This is written perhaps with the voice of intuition.)
12th—Very sick, blood and weakness
In March—Indigestion visits still.

On the 8th of May he again seems to have suffered, but his diary does not indicate it so clearly as the above.

While on the 16th he suffered "from severe nausea" and "two or three drops of blood" flowed "from the nostrils," in his diary of this date he writes, "I have to lecture in the Samaj on "What will the people say?" and am not prepared for the subject which seems of great importance."

It was this indifference to health that destroyed his otherwise well-built physique.

1st October—Copious discharge of blood from bowels
2nd October—Nausea

These are only occasional memoranda, because even his diaries are not regular, and there is almost none subsequent to the 3rd of October 1888, except for a few days of 1889.

Before closing the account of this year, I may note that the year witnessed a split in the ranks of the Arya Samaj on account of the question of the *Upadeshak* Class and the D.A.V. College, and of the subject of flesh eating. The Christians took up another controversy and attacked the doctrine of "Niyoga" as propounded by Swami Dayanand Saraswati in his *Satyarth Prakash*, Chapter IV.

I will take up all these three points so far as they are connected with the subject of this biography in my next chapter.

Chapter VII

Choice of Profession

> "Combine the qualities of a Patriot with a spirit of determination and intrepidity and you have a sublime Hero. And he, too, is a reformer. He rises superior to time-sanctified customs and throws open the gates to new discoveries. His unconquerable spirit inspires timid minds with power; and his daring courage strengthens their efforts in fresh directions."
>
> —*A.J. Davis*

This is a delicate subject so far as this biography is concerned, notwithstanding the importance which is attached to it on account of the perplexity, into which many young aspirants after patriotism are thrown. We know there are many noble souls, who would entirely devote themselves to their country, but for their own stomach as well as that of those whose fates depend upon them. The system, under which we live, in whose glory we have been nourished, and under which a burden of supporting our family is thrown upon our shoulders when yet hardly adult, has proved an insuperable obstacle to many high-spirited minds, who would have gladly and willingly dedicated their lives solely and exclusively to the service of their country and their God. Many a lofty enthusiastic ardent spirit has succumbed to these domestic circumstances and family cares.

Instances are not, however, wanting even in this degraded epoch, (Lala Hans Raj being one), in which men of resolution and true Aryan blood have proved themselves to be above those circumstances and cares, have preferred to respond to the call of duty, and have heard the call of duty to the country in preference to the call of duty to their family. Such men, however, had to struggle for that goal very hard, and their struggles are worthy of record to serve as a beacon light to many a hope-forsaken brother, who may come afterwards. Struggles for service to humanity are noble records worth preserving with great care in every country which has the slightest idea of its future. By the above I do not mean to say that there have not been men who have performed both sorts of duties with great credit and honour to themselves as well as to the blood which they inherited, for example, the late lamented Lala Sain Das, who worked five hours a day for his family and the rest of the time for his country. What I mean to say is, that these family cares have proved a curse, a hindrance, a demon of wretchedness, vanity and sin to many a born patriot and promising reformer and pure utilitarian mind; and therefore a record of the struggle of

those who came out safe and sound from the trial is an invaluable treasure for the good of their fellow men.

The writer of these lines, one of the earliest class fellows and intimate admirers of Panditji, had very many opportunities of talking over the subject with him, as one in which both were personally concerned. It was for years together that Panditji thought over the problem and failed to solve it satisfactorily, his desire being to find a solution which would not bend his conscience, gag his free will, kill all his aspirations for the service of his God and his country, and at the same time provide him with sufficient means so as to enable him and his family to live a decently comfortable life. His past history has shown that he did not belong to rich parents. A Government salary of less than Rs. 60 a month could not enable his father to amass some fortune for his son, for a son who was the most careless in money matters, for a son for whom his parents were always anxious to provide the best of all the things required. His expenditure on books alone was so heavy that one sometimes had to wonder whence he got so much money to procure such high-priced and valuable books. Therefore it is but natural that we find Panditji several times feeling the pinch of pecuniary difficulties and several other times groping in the dark to find out a profession which would satisfy his wants and suit his nature and his curiously sensitive conscience. Law, medicine, engineering, employment in the judicial service and other Government employments, each successively presented themselves to his mind, but he was satisfied with none and had to dismiss each with a decided *no*. Numberless times has the question then arisen what to do and numberless times has it been mercilessly thrown aside to be decided in some lucky moment. The following few extracts from his diary supported by my oral testimony and corroborated by a few letters to my address which I am going to publish herewith, will give the reader an idea, however faint it may be, of the way in which the question troubled Panditji and how often he strove to arrive at a conclusion how to serve his God, his country, his family and himself at one and the same time honestly, conscientiously, consistently and faithfully.

Extracts from his diaries

24th April 1885—A Revolution! why not drain off all feelings and affections and join Mill and Dayanand? Or will affections assert themselves? Do the ends sustain themselves through life or leave an uneasiness at death?

10th December—. . . He says Hindu literature requires pioneers and we can occupy the position of Chaucer.

5th January 1886—In the course of conversation Mr. . . . says "I may get

a name for myself if I get into the habit of writing what investigations I carry there." What a weakness it is not to write notes! I will begin my professional duties again tomorrow.

8th January—Dr. . . . says that an able man can always find employment if he can abide till opportunity. He also said that it was of no use to remain unsettled in life.

9th January—Mr. Oman asks me if I am willing to act as a lecturer in the College.

2nd February—Again the old question brought vividly before my mind, "O you must kill all these passions and survive."

24th February—I have sent an application to the Director for employment. . . .

6th June—The era of difficulty seems to begin. My father is anxious to see me. Nothing with respect to my employment is settled. B.D. asks me to see my father. I want Rs. 100 to present to him. How to manage?

I may here break the chain of these extracts and give a few extracts from the letters addressed to myself and written about this very period in answer to a question put to him by me upon the subject.

> Lahore, 13th January, 1886—My hopes in the prospects, now bright now dark, flicker like a lambent flame. No—no—no—no Rai Bahadur or Khan Bahadur can ever dare lift the veil that overhides the statue of Isis.[26] One must perambulate through the penetralia of the desert for the panacea of life. . . . I am not particularly sorry, nor particularly happy, but in a state which can only be represented as a conflict—an inner conflict, where everything seems dim and hazy. Do not therefore construe my neglect any further than that poor Guru Datta Vidyarthi at war with himself forgets the share of love to other men.
>
> Yours as ever,
> Guru Datta Vidyarthi

Closely following the preceding letter, I received another dated 24th January 1886, extracts from which will speak for themselves and need no comment.

> My dear Lajpat Rai, I was glad, very glad to receive your kind letters. I heartily thank you for the compliments you have paid me, although I

26. An Egyptian goddess of fertility.

do not think I deserve them. To be a leader of opinion in the Punjab, a grand office to be struggled for, but never thought of as realized except in dreams. . . .

My dear Lajpat Rai, I know that up to this time very few who have entered the . . . world of profession, have come out safe from it. I know whilst they were students, they proposed to themselves many schemes and plans for the regeneration of their country, but when they came to deal with the stern realities of the world, the professional world, Mammon or lucre held them fast; their hopes forsook them. Their professional habits rendered them callous and insensible to the rise and fall of their country. It has been so with those who have been taking up law as their profession, so with them who have joined the judicial line, and so with those who have taken to medicine. Even the few who have joined the educational department, have become strongly metamorphosed. Perhaps it is difficult to keep intact the spirit of encountering hardships, which is the one feature of student life, under the more soft influences of a profession, which provides men with *guerarahs* and feathery cushions to rely on. I know once there was a P.R. student more radical than radicalism, more enthusiastic than enthusiasm. He had wooed himself to intellect and to his country; but though faring better than others, the lively spark is gone from him. He may repose as a national yogi. I know there was a B.A. goddess, a god whom Carlyle's Cromwell[27] had fired with zeal. He had wooed to history and courted her. But the world presents a different spectacle; cards and chess will do for books and history; feasts and salaams will do for lectures. I have known another who seemed to have stolen fire like Prometheus[28] from heaven. But this falls into the watery ocean of the world and is soon extinguished. . . .

Aryavarta, thou hast lost the breed of thy noble blood! These, dear Sir, are our precedents; yes, these are the forewarning beacons, that we have to contend with. Can I ask and take to the advice of . . . a . . . or someone else of the same kind? No, that will immerse me deep in sin and crime. Sheo is not yet in the field. He is an eyesore. Poor fellow, what hopes lie in you! Does Providence forsake him when he needs it most? You are there in Hariana, engaged in forming loose balls of sand, under the influence of a law mania. I do not condemn you. I know that circumstances would have it so. Who is not a slave of circumstances? O soul, thou that are struggling to be free, art yet engaged! Yet there is a

27. Oliver Cromwell (1599-1658), a British general and politician, had been highly praised by Carlyle in his lectures and writings.
28. A Greek god who stole fire from the heaven for the mankind.

hope. What can determination do against a host of such adverse circumstances? Yet what can it not?

Hoping to find a way, ever groping in the dark,

Yours ever affectionately,
Guru Datta Vidyarthi

To return to the diary

16th January 1887—I should try for yoga and *be a preacher in life.*

18th January—I see . . . in Lahore. He talks to me about my future. Let me come to a determinate decision.

1st February—I learn that I have been recommended for my post in the College.

9th February—I go to . . . he tells me that when a man is taken in for dharma, he is no more put under trials, but before this he is.

12th February—I have been asked by the Senate to inform them if I am willing to be recommended for the competitive examination for a post of E.A.C.[29] What shall I answer?

Who but Guru Datta Vidyarthi could have in such a moment hesitated to *think what to answer*? Who could have hesitated to accept this uncalled for, unsolicited opportunity of official honours for a life of ease and comfort, for a life of authority over one's fellowmen, for a chance of obtaining the highest honours which the Government of a country could bestow? But his was a soul, who seemed to spurn these considerations with contempt, and to think of the diminution or rather annihilation of the chances of fulfilling the true mission of his life.

29th March 1887— . . . I am now disengaged from College.

20th April 1887—Appointed to officiate for Mr. Oman from 12th of this month.

On the 12th of October 1887, Panditji received a docket from the then Deputy Commissioner of Lahore, calling upon him to see the latter in connection with his nomination roll for the post of Extra Assistant Commissionership, from which it appears that the Senate of the Punjab University did recommend him for admission into the competitive examination of Extra Assistant Commissionership. Let not the future generations, who may perchance read these lines, conclude from above that the examination referred to was a really competitive examination open to all. It was competitive only so far as a few favoured ones recommended by high officials or the Senate of the Punjab

29. Extra Assistant Commissioner.

University, and finally accepted by the Local Government of the Punjab, were allowed to compete for a post, which carried a salary of Rs. 250 rising to Rs. 800 a month. In addition to the scions of noble families and relatives of those who had done eminent services to the Government, very few who had only abilities on their side, were admitted into this so-called competitive examination and sometimes none. Thus even admission to this examination was considered to be a matter of good luck. Panditji did call upon the officer, who had sent for him, and we find the following note in his diary.

15th June 1887—I went to . . . according to his invitation. *Surely one cannot, without injury to himself and the world, transgress the law of his constitution as established by the supernal.*

Thus we find that while kind officials were recommending him for admission into an examination which leads to the highest post in the service of the Government, to which the natives of India are eligible, (because it is so seldom that posts higher than these are given to the natives of India that we prefer to think that they are not meant for them), the subject of the recommendation was expressing sentiments, which unmistakably mean that he considered the Government employment to be a transgression of "the law of his constitution as established by the supernal." Would that all educated Indians imbibe that spirit and catch that lofty idea; for then India's misfortunes will surely vanish as darkness disappears at the rise of the sun!

It will be false vanity and inconsistency on my part if I were to condemn those who either take the law or take to judicial service; because, in the words of Pt. Guru Datta Vidyarthi, circumstances will have it so and who is not a slave of circumstances? While it is by no means certain that their leaving these professions in favour of less able and less honest hands will not injure the country more than the present arrangement is supposed to do, one thing is certain that Pt. Guru Datta Vidyarthi shuddered at the idea of administering laws which his conscience did not allow him to consider equal and just, and all of which he thought were not based on grounds of public good and public utility, or of "the greatest happiness of the greatest number." Soon after, he definitely made up his mind not to avail of the favour so considerately shown towards him by the Punjab University and the Government officials and not to enter the judicial service. Nobody can doubt that he had not the slightest chance of failure, if he had only intended to seize the opportunity. But to return to his diary.

24th January 1888—Nothing of note—only much harassed in money matters.

11th May 1888—Read a letter from some Punjabi in Burma. The letter shows similarity of their institutions and customs to ours. *Would not a mission there suit me*? O God, show me the way of being useful to self and the world at large!

Here is an expression of Pandit Guru Datta Vidyarthi's innermost heart. Though he loved his country well, his love for humanity was not confined to the four walls of his own country. The following quotation from a well-known patriot of Italy will serve to explain his position in this respect. "They who pretend to teach you morality, while limiting your duties to those you owe to, your family and your country, do but teach you a more or less enlarged egotism, tending towards the injury of others and yourself. . . . The family and the fatherland are like two circles drawn within a larger circle, which contains them both; they are two steps of the ladder you have to climb, without them your ascent is impossible, but upon them it is forbidden to rest."

Read the above with the following, dated 11th of the same month. "O God! Inspire your servant with notions that may better our Indian humanity and render them susceptible to holier and more worthy influences."

18th September—I read all day the *Vaisheshika* system of philosophy. I also conceive that I could write short works on the six philosophical schools of Sanskrit. They will be useful in both ways.

The last note upon the subject in his diaries is dated the 22nd January 1889 and runs as follows: "Can I not translate *Satyarth Prakash* or set up a Sanskrit magazine?"

Yes, this was the final resolve, which found expression in the prospectus of the *Vedic Magazine* issued in June 1889, an extract from which, speaking of the objects with which the *Magazine* was started, the reader will find in the chapter upon the *Terminology of the Vedas*. It was the hard study, which he considered to be necessary for the proper performance of the duty involved in this determination, that took him away and that helped the development of the fatal disease, which resulted in the inopportune and unfortunate change of his soul's sphere of activity. Alas! How cruel is death!

Chapter VIII

The Last Year of Panditji's Life

This remaining period of our hero's life witnessed plenty of agitations and counter-agitations in the Arya Samaj on questions of vital importance to the Samaj itself as well as to the community at large. An extraordinary enthusiasm and heat was noticed in almost all the important meetings of the Arya Samajists, whether in connection with the now officially eulogized D.A.V. College or in connection with the general interests of the Samaj. To begin with the former, great difference of opinion existed upon the matter of the place to be given to classical Sanskrit in the curriculum of studies both in the School and the College Department of the Institution. One section of the Samaj, and a by no means unimportant section, believed that the Institution was going astray, and that the objects of its establishment were being frustrated. They went to the length of asserting or at least alluding that the managers and the trustees of the Institution were rather guilty of the serious crime of breach of trust and required a reprimand. The hottest dignitaries of this over-zealous party (though small in number) were understood to be anxious to throw off the present constitution and effect a revolution, though without the means of giving it a better one. Poor Guru Datta Vidyarthi was believed to be the recognized head of this party, and the less sober gentlemen of the other side were always ready to throw the whole blame upon him. His characteristic open-mindedness, his well-known bold denunciation of everything having the least connection with policy, the moral courage of his tone, the simplicity of his habits and opinions were taken advantage of, and his name and talents connected with some of the most foolish assertions of the above-mentioned section. I have had several opportunities of talking over the matter with him, and he opened his mind to me. He argued and with a great show of reason that the D.A.V. College had not been established to swell the number of University graduates, lawyers, and men whose prosperity in life practically meant the ruin of the country, the deterioration of the spiritual side of men, and consequently the inharmonious and unrighteous development of a class, whose interests required the constant disunion of the race. "It was not," he continued, "with the object of supplying clerks, judicial officers, engineers, or other lower strata of the machinery of the Government that the D.A.V. College was founded." He said that we were morally bound to stick to the sentiments so frequently expressed in appeals made for funds in aid of the Institution, and that it was only necessary that the real object of the Institution should never be lost sight of, and that popularity should not be gained at the cost of principles and by the neglect of classical Sanskrit. He knew of no make-

shifts and came straight to the point that the time had come when more care should be taken of classical Sanskrit though at the cost of English education. He believed that a proper study of the Vedas and Vedic literature only could again organize the present disorganized and much abused Hindu society, and that therefore real patriotism consists in helping to create men who would preach Vedic doctrine and thus enable the society once more to justify the high mission of the man of earth. He, in fact, did not like the idea of our reform proceeding on the ideal of European society. He recognized no ideals but those of ancient India as sanctioned by the Vedas, and hence it was that certain men took him to be revelling in utopia. The indifference at first displayed to his utterances by the other side and the importance given by them to the knowledge of English literature and Western sciences paved the way to Panditji's sometimes disclaiming English education *in toto*. But his real position was what has been described above. How could he totally disclaim English education, when he was himself conscious of great good it had done him? How could he mean to stop education in Western sciences, when his proficiency in the latter had so greatly helped him in his learned expositions of Sanskrit works? What he fought for was a system of education with a prominent place to classical Sanskrit, and this he wanted to mould on the lines suggested by Swami Dayanand himself. Latterly, the necessity and want of learned missionaries who should receive their education upon the system of Swami Dayanand to be totally disaffected by the polluted air of modern scheme of Sanskrit studies, had made him say that the supply of such a want was one of the professed functions of the D.A.V. College and its making no provisions for it was unjustifiable. Such in brief was his opinion upon the great question of the system of education that should be followed in the D.A.V. College, which has been agitating the Aryan mind for the last eight years. Every sincere Arya, be he of any opinion whatsoever upon this matter, should sincerely regret the folly that was committed by some men of the other side in ascribing other but the best of motives to Pandit Guru Datta Vidyarthi. However premature and, in some minute details, unpractical his opinions may be, nobody dare deny the totally disinterestedness of the man. Thus really it was not Panditji or Panditji's scheme that produced the friction, but reckless misrepresentation and ungenerous misapprehension of each other that created it. Carelessly and thoughtlessly spoken words of familiar talk were eagerly caught hold of and transmitted as specimens of each other's faith. Even at the risk of offending the both, I must say that it looked quite un-Aryanly on both parts to exaggerate and give colour to each other's motives, and that at one time the danger became grave. The gentlemen, who brought about divisions (I mean by mischievous misrepresentation), should be ashamed of belonging to a Society, which teaches that "*sab se priti purvak dharmanusar yatha yogya bartna chahiye*," which means that everybody should be treated with due love

consistent with the dictates of religion. It is only just to say that the leaders on the other side objected to a sudden radical change in the curriculum of studies, disapproved of the proposal of opening a purely Sanskrit class in connection therewith and strongly deprecated the idea of making any departure from the joint objects of the Institution, as set forth in Rule III of the Rules of the D.A.V. College Society. The real difference amongst both was, in fact, a difference of opinions about the time and means of introducing what Panditji wanted to be introduced at once. At last, wise counsels prevailed and harmony has been restored by giving effect to some of the proposals of Panditji, though in a modified form and postponing the others to some future time.

Whatever others may think, I am of opinion that the introduction of the teaching of Panini's *Ashtadhyayi* in the middle classes of the D.A.V. College was an important victory for the cause of classical Sanskrit, and for that we shall ever be grateful to the persistent efforts of Pandit Guru Datta Vidyarthi and some others.[30] It is destined to mark an epoch in the history of this unique institution, as the latter itself cuts a special figure in the educational destiny of India. Some more concessions have already been made, and the day is not very far distant when the holy Vedas shall be taught along with Western knowledge and Western sciences. The institution is hardly an infant of five years yet. The truth that "Slow but steady progress is always sure and safe," should never be lost sight of. It is "harmonious development," which is our goal. The ground which we have to cross in order to reach that goal, is very slippery and the more cautious we are in treading it, the more sure we will be of reaching it in the end. "Learn to labour and to wait," is a golden rule worth inscribing on our hearts.

The other question was that of the righteousness or unrighteousness of "flesh-eating." Some predict an ominous future for it and apprehend lest it may cause the shipwreck of the Arya Samaj. Panditji's views upon the subject were clearly unambiguous.[31] He believed that flesh-eating was not only not allowed by the Vedas but strictly forbidden, and as such a sin. His view is supported by the latest utterances of Swami Dayanand Saraswati, and as such is the view of a great majority of the members of the Arya Samaj. Those of the other side, who defend it on physical grounds, have up to this time failed to

30. The "Report of the Special Sub-Committee set up for considering the proposal of introducing *Ashtadhyayi* in the school classes" written by Guru Datta Vidyarthi on 27 July 1889 was included by Lajpat Rai in the appendix to the book which has not been reproduced in this volume.

31. An article written by Guru Datta Vidyarthi on the subject was published in *The Arya* of August 1882 (pp. 131-4) under the heading "Righteousness and Unrighteousness of Flesh-Eating".

adduce a single Vedic *mantra* in their support. I had a talk upon the matter with one who is commonly believed to be the head of those Aryas who defend flesh-eating (though they are very few in number), but to do justice to him, I make it known that his position is not that flesh-eating is an act of righteousness and should be indulged in, but that it is not a sin. What I understood from several conversations which I had with him upon the matter, was that as it is prescribed in the standard medical books of Hindus, even in *Sushrut* and *Charak*, it cannot be accepted to be forbidden by the Vedas. He expressed his total inability to quote an authority from the Vedas themselves, as he said he had not read them. In September 1889, Pandit Guru Datta Vidyarthi was busy in collecting materials for writing a paper upon the subject, and but for the cruel hand of death we would have been in possession of an authoritative exposition of the subject by him. In one place in his diaries I have found a memorandum of some authorities upon the subject collected by him and I hereby publish the same in the supplement for the benefit of those who might expand them for the use of the general public.[32]

The 3rd controversy referred to in the previous chapter, with which Panditji had to deal, related to the doctrine of *niyoga*. The Christians attacked it vehemently and poured all sorts of abuse upon Swami Dayanand. The retort was no less severe. But all the arguments and vilifying of the Reverend padres were of no avail before the clear and high-spirited sense of the *niyoga* as explained by Guru Datta Vidyarthi.

To turn to the other important events of the year. It opened with a crusade by the Mahamandalists, also called Bharat Dharm Mahamandal, a society of orthodox Hindus supporting idolatry. The Lahore Arya Samaj gave a right royal welcome to the Mahamandal, and notwithstanding many and varied passages at arms that ensued between these two hostile parties, the result was satisfactory, rather highly satisfactory. Pandit Guru Datta Vidyarthi played an important part in these discussions and gave several lectures and counter-lectures in connection therewith. The *Arya Patrika* of the 26th February 1889 hopes a long career for the Mahamandal and welcomes its existence. The same article tells us that the crusade brought about 50 new members to the Arya Samaj of Lahore.

On the 23rd of this month, i.e. February 1889, he delivered a lecture on "Brahmacharya and Education" in the anniversary meeting of the Gujranwala Arya Samaj. Suffice it to say that the lecture was "characteristic of him."

Again in May, Lahore was enlightened by the attacks of Sadhu Keshwanand of the Dharm Mahamandal, who tried to prove impossibilities by maintaining

32. Not reproduced.

that Vedic terms were not *Yaugika* but *Rurhi*.[33] This was disproved by Pandit Guru Datta Vidyarthi in an excellent lecture, which made a deep impression upon the Lahore public. Shortly after, the Lahore Dharm Sabha challenged him to speak in Sanskrit, and he astonished a large audience by giving an extempore lecture in Sanskrit, which lasted for more than an hour and disclosed a profundity of scholarship and an extensive information of the *Shastras*.

In these very days the untiring spirit of the Pandit was engaged in organizing a movement for the opening of an *Upadeshak* class, and the present *Upadeshak* Class Fund owes its existence to those same sacred hands. A special "Vedic Class Provisional Committee" was formed and Sadhu Ramanand deputed to move about for the collection of subscriptions.[34] Another most laborious and onerous duty was undertaken by Panditji in the form of opening a *Mahabhashya* class for the teaching of *Ashtadhyayi*; great hopes were entertained of the success of this class, which contained some of the most promising young men of the Arya Samaj. In the month of May the prospectus of the *Vedic Magazine* was issued and on the 1st of June the first number of the *Magazine* was out. I shall have to speak of this *Magazine* hereafter and therefore shall not say anything about it here.

In April 1889 Panditji was relieved of his Professorship of the Government College, Lahore, by Mr. Oman, and as soon as he was again free, he resolved to live a really literary life. A friend informs us that he seriously contemplated retiring from active life and leading a life of *vanprastha*, but that his family stood in the way of his doing so, and in the last resort he decided for a life of letters. It was hard work and incessant toil undertaken by him for the readers of his *Vedic Magazine* that destroyed his health and worked out consumption. For his *Vedic Magazine* he went through almost all the works of Professor Max Muller, *Nyaya*, *Mimansa*, *Vaisheshika* and *Yoga* out of Aryan philosophies, *Nirukta* and Swami Dayanand's *Bhashya* on the Vedas, *Mahabhashya* by Patanjali, *Manu Smriti*, and a host of other books, too numerous to be mentioned here. The 2nd No. of his *Magazine* left no doubt of his success in the difficult work he had undertaken. In July he complained of "something like electricity going out of him," in the beginning of August he caught cold. This cold was soon followed by cough and fever, and thus these three kept possession of Panditji till about the first quarter of September, when he resolved to leave for hills. It was by a chance that I went to Lahore the very day but one he was

33. According to Guru Datta Vidyarthi, a *yaugika* word is one that has a derivative meaning and is purely connotative, whereas a *rurhi* word is one that indicates a definite concrete object, "not by virtue of any of its connotations but by virtue merely of an arbitrary principle."
34. Sadhu Ramanand also got an appeal signed by Guru Datta Vidyarthi and his associates for contributing subscriptions for running an *Upadeshak* class at Lahore.

thinking of leaving for Murree. He persuaded me to accompany him to Murree, and we both started. The next day we reached Murree. The hospitality of Sirdar Umrao Singh Majithia provided us with almost every comfort required in a hill station like Murree. I remained there for a week, during which time we often enjoyed long walks, but I noticed that Panditji's strength was gone. Often he was feverish, and that cruel cold referred to above never left him. Here he used to read *Manu Smriti*, *Sushrut* and *Charak*. From Murree he went to Peshawar and joined in the anniversary meeting of that Samaj, where he delivered a lecture upon the Vedas. He stopped there for five days even after the anniversary and gave two or three more lectures on the subject of the transmigration of souls. From Peshawar he came straight to Lahore and was prostrated on his sickbed never to leave it again.

In November on the occasion of the anniversary of the Lahore Arya Samaj, I saw him and was glad to find that his case was not considered hopeless. His love for the D.A.V. College can be better judged from the fact of his having left his deathbed to attend the meeting of the Managing Committee held on that occasion. Who knew that that skeleton of man had simply come to leave an everlasting impression of heroism and sacrifice on the minds of those who saw him there. Soon after this, Panditji at the earnest request of his friends went to Gujranwala, where he was put under the treatment of Dr. Fateh Chund. I take this opportunity of publicly thanking the learned Doctor for the earnest attention he paid to the case of Panditji, and it was here when Dr. Fateh Chund's treatment failed, that hopes of his recovery began to dwindle. His sickness elicited general sympathy and his friends and admirers spared no means or money for him. I do not mean to give them any praise for it, because they did their duty only. In the beginning of January 1890, he was again removed to Lahore and accommodated in a special bungalow, hired for the purpose, where he was treated by our well-known physician late Pandit Narain Das of Lahore. Several well-known native physicians came from different places and some of them tried their medicines but without avail. His family having arrived at Lahore, he was again removed to his old residence in the city, where the treatment of Pandit Narain Das continued for some time. Every physician's treatment having failed, his friends searched for a competent physician in the Muffusil and at last hit upon a certain Hakim Sher Ali of Jallundher. His treatment worked out wonders and in almost a week Panditji's complete recovery became a matter of days. But no! it was a mere delusion! Panditji had a relapse from which he never recovered. During the whole course of his illness, Panditji displayed extraordinary powers of suffering and never uttered a sigh. Often did he hear *Upanishads* recited to him, and even on the night of his death the *Ishopanishad* was read to him by his dear old friend Pandit Remal Das. The major portion of that night he kept himself engaged in meditation and the contemplation of the

supernal soul. His uncle sang *Bhajans* for him and the well-known *Shanti Sarovar Bhajan* was sung that night. He himself kept reciting Vedic *Mantras* and did not lose the composure of his mind up to the very moment of his demise. He died almost in seconds. Thus after having suffered a great deal, he breathed his last at 7 A.M. on the 19th of March 1890. Immeasurable was the grief of the citizens of Lahore on hearing the news of his death, and universal was the sorrow felt for his loss. The news created quite a sensation throughout the length and breadth of the province. The reader can form his own judgment from the following quotations, which are selected out of a vast number of obituary notices published by the different papers both in English and Vernacular, giving expressions with one voice to the calamity that had befallen the country.

The *Arya Patrika* of the 25th March 1890 appeared in mourning with a leader from which I take the following:[35]

> A man, an uncommon man, a man of extraordinary parts, a true, deep and profound Sanskrit scholar,—a true descendant of the ancient *Rishis*,—has passed away. Pandit Guru Datta Vidyarthi, the pride and ornament of the Arya Samaj, the pride and ornament of his country, the pride of all who value truth and knowledge for their own sake, is no more among us. Yes, that noble soul is no more in the flesh. We miss him all, young and old, aye, we cannot yet believe the stern fact that he has left us. The very magnitude and the uncommon character of our loss help to keep up the impression that he is yet with us. Oh, when shall we see the like of him again! When shall we see one so learned and intelligent, so morally and intellectually eminent, so patient and forbearing, and withal so keenly sensible of every phase of superstition! When shall we see again a man who is pervaded and permeated to the most remotest fibre of his soul with a desire to disseminate the light of truth,—the eternal principles of the Vedic religion,—with a desire to usher the world once more into the presence of the Most High, through His Word and through those who have known and understand His word! Oh, Guru Datta Vidyarthi, thine loss at this hour is irreparable, in thine own particular sphere thou leavest behind not one man who can take up and do the work that thou wouldst have done!
>
> Thine, O young man, was a soul truly noble, and thine short career was dazzlingly brilliant, though thou were unconscious of it. And truly and justly so, because thine aims were high and lofty, thou looked to Gautama, Patanjali, Vyas, Yajnavalkya and Swami Dayanand as thy

35. It appeared in the *Arya Patrika* under the title "Our Loss".

models, and thou wast ever pleased in their company and in their guidance of thee! So noble and so promising, and yet to be cut off so early! What hopes had we of thee, and what wouldst thou not have achieved in the cause of truth, if it had pleased the Great Disposer of all things to let thee live longer! But His Will be done! That thine soul is happier infinitely by far now, that it is free from the bonds of flesh, may be true, but for all that we cannot but wish that thou hadst lived longer amongst us! And yet we may not repine, for if it is thine to be born once more before the soul reposes in the bosom of the Most High for years countless, thou shalt surely come to us, with thine powers a hundred-fold magnified to advance the cause of truth!

Pandit Guru Datta Vidyarthi took leave of us on the morning of the 19th instant at about half-past seven. He died of consumption, the terrible disease, which is becoming so common in this country. But if the Pandit's career as long as he was blessed with strength was environed by a halo of moral grandeur and religious fervour, and was worth our study and imitation, its closing scene was well becoming so noble a soul. During the entire period of some six months, during which he was confined to his bed, he was ever calm, serene and unmoved in the midst of his sufferings. Not all his tortures could wring from his heroic soul the slightest expression of inward pain—during the fiercest onslaughts of the racing fever which had, as it were, become a part and parcel of his body, he was as dignified and resigned, as in the hours and intervals of temporary relief. Yes, he knew how to suffer like a true Aryan that he was. He knew how to be resigned to the Will of his great Master and Maker, the more so as he had seen the *Rishily* conduct of Dayanand in his last moments, over which he was wont to so rapturously and reverentially dwell whenever he found an opportunity. Who would not covet to be in death and suffering as thou wast, Guru Datta Vidyarthi!

The moment the noble soul had quitted the mortal coil, the sad news, that our dear brother was gone to his Great Father, was known in every quarter and street of the town, where an Aryan lived, and in a couple of hours it had travelled like wildfire all over the city. The D.A.V. College was closed for the day. Notwithstanding that it was not a Sunday, or any other holiday, some five or six hundred men had gathered before the house of our departed brother before it was nine, all sad and gloomy—some dumbfounded and lost in thought at the greatness of the loss, some weeping the tears of bitterness in silence, while others talking on the accomplishments, many and great, of the noble young man. Oh! who could hear unmoved the heart-rending cries of his aged mother? Of all her sons, Guru Datta Vidyarthi alone had been spared to her, and he was her last

child, the child that she had obtained in her declining years! The depth of a mother's love is unfathomable, but her love for a child she has obtained in her advanced years, especially when he is the honoured of the honoured, is still deeper and diviner! Oh! mother—yes, thou art to us more than that, thou who gavest birth to a noble child like Guru Datta Vidyarthi,—thine has indeed been a loss whose value no one can realize and feel but a mother! But rest assured that thy son is not lost, he is happy in the bosom of his Creator, or if it is for him to return to the world once again to be entitled to his bliss interminable, he will be a veritable *Rishi*, who will be the saviour of millions.

At about ten preparations began to be made for conveying the body to the burning ground. A good many men in the gathering started the proposal that the deceased might be photographed in his death-slumber, urging that a photograph taken at this time would be pregnant with an invaluable lesson to all, as showing that all human greatness has an ending and that God and His greatness alone are for ever and ever! This proposal was objected to on many important considerations. The proposers again urged that the entire gathering, and the body, while wrapped in flame, might at least be photographed. This, though not objected to, was declared as fruitless, for a photo of the deceased already existed, and those who were really anxious to derive a lesson from the fate of the young man could do so by a contemplation of the facts of his life. The procession started at about half past ten. The crowd had now swelled up to about seven hundred men. It passed through the Shah Almi Bazaar and kept increasing with its progress. The shops on both sides of the Bazaar were lined with men, who, while admiring the appropriateness of the *bhajans* and Veda *Mantras* sung and recited by the Samaj *Bhajanmandali* and the boys of the D.A.V. Boarding House, expressed sincere and genuine regret that so able a man, so great a Sanskrit scholar, should have been cut off at the age of twenty-five! Flowers were profusely rained on the bier from the housetops throughout the Bazaar. When after full two hours, after necessary halts, the bier emerged into the open plain, the procession numbered at least one thousand men. It was far past twelve, very nearly it was one, when the body was deposited in the cremation ground. After the *Vedi* had been prepared according to stated rules and the pyre made, the body was cremated in strict accordance with the letter of the law. The *Samagri—ghee* and all burnt with the body—was worth about sixty rupees. After the body had been fairly consumed, a short prayer suited to the occasion was offered up by Lala Hans Raj, and then the people left the burning ground with the view to bathe and to return to their homes.

The Tribune of the 19th March 1890, while announcing Guru Datta Vidyarthi's death, remarked that "the cruel hand of death has snatched away another of the Punjab's most promising sons." Again, in its issue of the 22nd, it produced a lengthy note, from which I cull the following:

> We had the melancholy task of announcing in our last issue the sad death of Guru Datta Vidyarthi, M.A., which took place on the morning of the 19th March last. His death has evoked universal regret in the Punjab, for his was a life of splendid promise. To the Arya Samaj, of which he was a shining star, his loss is irreparable, and to the country in general his loss is a great, a very great one.
>
> After giving a few facts of his life, the note continues to say,
>
> With his intellectual powers he could easily have entered any line and distinguished himself there, but he preferred the quiet of his study to the din and noise of the outside world and devoted himself with all his might to the study of classical Sanskrit, wherein he was making wonderful progress when it pleased God to take him away. He was a man of vast energies; in fact, his fiery energies consumed him and shattered his constitution. He did not know what it was to rest. Studying hard 8 or 10 hours at a stretch, teaching a Sanskrit class in the evening, which he had opened in his house, and sitting up far in the night discussing knotty doctrinal questions with the people who used to flock to him, all this was sufficient to wear out even his iron constitution. And this was not all. He was the most eloquent and effective Punjabi speaker, both in English and Hindi, and his services in this direction were constantly required by the Arya Samaj. Hardly a month passed without his having to make an elaborate speech, over every sentence of which the members of the Samaj fondly dwelt for months afterwards. The success of the D.A.V. College movement is not a little due to his stirring appeals. His power of imagination was great, his intellect was comprehensive, and he was also the most practicable of men. In debate he had few equals in this part of the country His powers and faculties were symmetrically developed, there was no undue leaning on this side or that. His character was specklessly pure and his mode of life simple even to austerity. His ever smiling face, every feature of which beamed with intelligence, was a correct index of his sympathetic and guileless heart. He never took any very active part in the government of the Samaj, with which he was connected, but he wielded a unique influence over it, for he was ever forgetful of self. His self-abnegation was the secret

hold he obtained over the hearts of all who came into contact with him. The universal wail of lament that went up when it was known that Guru Datta Vidyarthi was no more, testified to the great place he occupied in the hearts of his fellow countrymen. He never thought of self, but worked devotedly for the cause of the Arya Samaj, which he believed to be the cause of India, with all his heart and soul and strength. His last days were worthy of him. He was prostrated on his bed of sickness for over three months, and the last few days were days of protracted agony. In consumption every breath is a stab, but his endurance was uncommon and he never allowed a sigh to escape him, and he had hardly been 26 summers when the relentless hand of death removed him from his sphere of usefulness.

The *True Light*, a Christian paper, edited by Rev. Allnut, M.A., Principal of the Delhi Mission College, and Rev. J.C.R. Ewing, D. D., Principal of the Lahore Mission College, had the following upon Panditji's death:

Guru Datta Vidyarthi, M.A., the leading member of the Lahore Arya Samaj, has passed away after a protracted illness. His death has been deeply regretted as a public loss. He was a public spirited man, and greatly interested in the progress of his fellow countrymen. He was for some time connected with the Government College as Assistant Professor of Physics, and later with the D.A.V. College, in the founding of which he took a prominent part. He was a most laborious, earnest student, and exceptionally well-informed on the questions of the day. He had some reputation, too, as a Sanskrit scholar. An edition of the *Shama Veda Samhita*, *Prashastapada Bhashya*, and translations of some of the *Upanishads* are some of the results of his labour.

His general manner, amiable disposition and upright life endeared him to very many. While we could not agree with him in all his opinions, yet we admired him for the honesty of his convictions, and the courage with which he advocated them in the face of opposition.

The Civil and Military Gazette of Lahore also noticed Panditji's death in the following words:

Guru Datta Vidyarthi, M.A., who was for some time Professor of Science in the Government College, died at Lahore on the 19th instant. The deceased was a noted Sanskrit scholar and an ardent reformer. He was also a zealous member of the Arya Samaj, and had, a short time ago, commenced publishing a series of *Vedic Magazines* which contained

excellent commentaries on the Vedas. The deceased was highly respected by all communities, and was believed to be the only Sanskrit scholar which the Punjab University has produced up to this time. His loss was greatly felt by the native community at large, and all public schools and colleges were closed on the day of his death. His funeral was attended by over 1,000 people, who sang hymns and recited *mantras* from the Vedas as the bier passed through the streets of Lahore on its way to the burning ground. On 22nd instant a large number of people assembled at the Arya Temple to hear lectures delivered by his friends touching his death, and a subscription was opened at Bagwanpura to commemorate the deceased by founding a girls' school there after his name.

Almost every vernacular paper noticed the death in pathetic terms and most of them devoted leaders to it.

I take the opportunity of thanking those men who thus honoured the departed Punjabi soul by closing their schools and colleges. Our particular thanks are due to those large-hearted Englishmen who allowed the officials of their respective offices to attend his funeral and thus pay the last tribute of honour to their deceased patriot. For many days after this, telegrams of condolence and accounts of meetings held in his honour, continued to pour in and the want of space is my only excuse for not noticing them in detail. Soon after this a general consensus of opinion was found to exist in favour of a Memorial Fund being raised for the support of Panditji's relatives and for the education of his children. The original proposal limited the nucleus of this fund to Rs. 6,000; but I am glad to announce that in the course of a few months the funds raised amounted to more than Rs. 6,000. A Guru Datta Vidyarthi Girl School and a Guru Datta Vidyarthi Boy School were respectively started at Bagwanpura and Dharmsala in the memory of the deceased. Thus ended a life, which gave such brilliant promises of a great career, leaving mother India weeping over her forlorn state. Peace be to the great soul who knew no rest while here!!!

He has left behind an aged mother, a young widow, and two infant sons.

Chapter IX

His Habits and Manners

> "They say best men are moulded out of faults. And the most become much more the better for being a little bad."—*Shakespeare*

Much of what is contained in this chapter is based upon personal experience, corroborated and confirmed by the entries in the diaries and the testimony of other friends.

I can say, I think, without the slightest chance of contradiction that Guru Datta Vidyarthi was very irregular in his habits. He was, in fact, regular in almost nothing, not in sleeping, not in reading, not in exercise, not in writing, not in playing, not in rising. Irregularity was the bane his life. Capability of doing everything that a man can do was the keystone of his success, and irregularity in doing everything he undertook was the cause of his early demise. If he took to sleeping, he went on sleeping for 24 hours or for days together, rising to take his meal and again sleeping; if he took to reading, he did not sleep for nights and nights; if he went out to walk, he sometimes went for miles and miles together quite unconscious of the distance he was treading, but if he did not like to stir, he did not stir for days and days together except on business, for example to and from College.

There is no reckoning of entries in his diaries, in which he seriously complains of, and condemns, his irregularity in sleeping, rising, reading, exercising and in what not. I am at a loss which of them to select and copy, and therefore prefer not to give any.

In his food he was careful on two or three points only: (1) in avoiding the use of wine, (2) in the total abstinence from flesh, and (3) in eating the different vegetables or dishes that might be placed before him in successive order.

Another friend of his who lived with him for several years, says that once he had nothing to eat for a whole period of two months but milk and biscuits, and this in those days when he was a professor in the Government College, because he had left his servant with his father, who was ill at Multan and could not engage another.

The use of alcoholic liquors or any other stimulating drink, he detested, and the writer, notwithstanding the strong intimacy between them, never had the slightest suspicion even of his using liquor as a drink.

As to his dress, which used to be very simple, he was quite indifferent as to what it should consist of. His was the idea of dressing from necessity, and not for the sake of decoration or luxury. Everybody knows that he was rather

peculiar in the stuff and quality of his dress. In the winter season of Lahore, for several years he used to have his dress of ordinary linen, consisting of a shirt, a waistcoat, a coat and a low cap. For his bedding, he used to have one carpet, by no means thick, of ordinary Multan make and one single sheet of fine shawl. Nobody should be disposed to consider this an exaggerated statement, because this is what the writer saw for several years with his own eyes—between 1880 and the beginning of 1886. Once or twice when I had the opportunity of sleeping with him, I had to wake the whole night on account of his not possessing blankets or anything of that sort, while he, on the other hand, slept a sound sleep and did not show any sign of having felt cold. On the other hand, in the months of summer under the burning sun of Lahore at mid-day, he used to put on coats and waistcoats of warm *kashmira* and blankets suitable for night use. Later on, in the last two or three years of his life, he had left this rigid discipline apparently on account of his constitution having been worn out by constant trials and incessant hardworking.

Sometimes he used to be so careless of his dress as to continue wearing dirty and unclean clothes. He was no follower of any particular fashion, because, as I have already remarked, he never dressed with any fancy. Soon after he came to Lahore, he had adopted pantaloons in place of trousers, because he considered that the former kept a man more active and steady than the latter. He was no believer in nationality, in dress, and was perfectly radical in allowing everybody to choose his own dress. The only restriction he liked to enforce was that no person's dress should be gaudy or anything but simple. He used to say that society had no right to exact a particular fashion of dress from us as long as our dress was clean and decent. Some believe that he stuck to this half-English dress as an expression of his radicalism in the matter of dress. It is questionable whether his notions in this matter were quite correct and all that could be desired. Sometimes he was very fantastically dressed, for example, putting on his university gown as an ordinary article of dress.

Next after the stage of thin bedding and thin cover, he for some time restricted himself to one English-made blanket, in which he wrapped himself and slept. While travelling, he kept his blanket with him, whether the season was hot or cold.

He was so simple and unostentatious in his habits that once for two months, when he had no servant, he used to wash his clothes with his own hands every day.

I should hasten to explain, lest somebody reading these lines may consider him to have been a miser, that he was nothing of that sort. In fact, money he considered to be simply a means of exchange, and therefore never for a moment had the slightest idea of amassing it. He was one of those who considered the amassing or accumulating of wealth, except for public purposes, to be a sin.

He used to spend every farthing of what he got. Whenever he gave money to any friend or other person or students in need (which he did, on several occasions, i.e. whenever he possessed it and somebody asked for it), he never understood it to have been given as a loan and never took the least trouble about its repayment or return.

Accounts he never kept. Servants he never had but one, and luxuries (intellectual luxuries of course excepted) of any kind whatever he never indulged in; but notwithstanding that, he was never stingy. On the other hand, he was a generous man. Several times did he support and pay the expenses of poor students out of his limited means.

His being appointed a professor never made the slightest difference in the way of his living, not even in the matter of a house, because in his last moments he lived in the same house that he lived in when he was a student in the M.A. class. The major portion of his money he spent in the purchase of books which, excepting a few, after reading once he never took care to keep. His set of Andrew Jackson Davis's works with his Sanskrit books, he however preserved with some care. If he ever took a loan he took from a select few of his most intimate friends and never failed to return it. He was of a most amiable and affectionate disposition and always pleasant in manners. Subordinates and pupils he loved with almost fraternal care and with the latter he chatted and played for hours and hours together with childish simplicity. For his students he never had a harsh word.

He was never proud of the eminent position he occupied in the community which had the honour of claiming him, nor was he ever haughty in temper and tone.

He was very loath to observe the rules of formal etiquette and several times on the occasion of his visits to N.W.P. Samajes he may have been considered a little rude in his manners.

He was very fond of physical exercises and was sufficiently expert in gymnastics. He was so smart in walking and running that many a time did he beat well-known fast walkers and runners. While a student of the Government College, he was one of the first eleven in cricket. He was very particular in taking baths and most of the year (winter included) took two cold baths every day.

Chapter X

Panditji's Writings

> "To fathom ancient India all knowledge acquired in Europe avails naught; the study must recommence as the child learns to read, and the harvest is too distant for lukewarm energies."—*M.L. Jacolliot*

While yet a student, Guru Datta Vidyarthi had made up his mind to devote his life to the cause of humanity, which in his opinion could best be served by awakening the world "to the sublime and elevating sense of the Vedas." In discussing the best way of regenerating this downfallen India, he often expressed his total disbelief in the several remedies, which are so confidently suggested by the education received from the materialistic West.

"Society at present," says he, "needs to be educated in the principles of true reform, which consists, not in pandering to or reflecting the popular sentiment or in adapting ourselves to the prevailing modes of thought and feeling, *but in educating the world out of its multifarious errors and unrighteousness*." To his initiated view, the question of India's reform was a question of education—"an education which might teach the people the beneficent principles of peaceful progress and dispel the ignorance of party spirit and sectarianism—an education which might teach the people to live for others, to live without concealment, animated by the principle of love, standing on the basis of order and looking towards progress as the end—an education which might inculcate that life is a mission, duty therefore its highest law", and that "in the comprehension of that mission and fulfilment of that duty lie our means of future progress, *the secret of the stage of existence into which we shall be initiated at the conclusion of this earthly stage*"—"an education which might impart that the aim of life is one—to develop and bring into action all the faculties which constitute and lie dormant in human nature and humanity and cause them harmoniously to combine for the discovery and application of that law"—"*Sansar ka upkar karna is samaj ka mukh uddesh hai, arthat samajic sharirik aur atmik unnati karna*" is one of the fundamental principles of the Arya Samaj.[36]

He did not believe in a system of education which can only produce the present class of lawyers, magistrates, physicians, capitalists, doctors, &c., that swarm in our country, and whose main object in choosing the very professions they hold "is the hoarding of the shining gold, so alluring to the jaundiced eye

36. This is the sixth principle of Arya Samaj.

of the competition-sick practical man"—a system of education which simply infuses "a devotion to the mere husks and rinds of gold, that struggle for place and pelf, that faith in *mere material comfort and wealth*, which eats out of human hearts all patriotism and which is the very opposite of the Spirit that gives energy to scientific achievements"—a system of education that makes "competition" the war cry of all times and classes, "enables the rich to take advantage of the necessities of the poor, makes each man snatch the bread out of his neighbour's mouth, converts a nation of brethren into a mass of hostile isolated units."

Yes; he detested this system of education, which makes every man look to his own material interests, be they obtained by any means. It was a mission of his life to establish a chaste system of education—the system of the old *Rishis*, as expounded by Swami Dayanand Saraswati. He had an ambition of doing something towards the exploration of "the sacred and antique realms of Sanskrit literature," which he believed to be "replete with the recondite knowledge of Nature and Nature's God."

The high and difficult objects, which he set forth before him, and which his *Vedic Magazine* was to attempt to aim at, can fairly and safely be taken to be those aimed at in almost all his writings and preachings. These are in the first issue of his *Vedic Magazine* stated to have been:

> To meet the needs of the ever-increasing interest in the Vedas, by presenting translations, abstracts, reviews and criticisms on different portions of Vedic literature; to picture the interior truths of Vedic philosophy, so needed in this age of externalism; to present the *philanthropic* and *benevolent* religion of the Vedas, in contrast with the *sectarian*, or *communitarian*, but not *humanitarian* religions of the world; to attack time-honoured and ignorance-begotten superstitions; to teach the principles of true reform as distinguished from time-serving and popular policies; to keep alive the pure and simple truths of the Vedas, by presenting controversial articles and reviews; to remove the wilful misinterpretations, or sincere misunderstandings of selfish priestcraft, pedantic philologists and shallow materialists.

Hence it is that we find that his first literary effort of any importance related to an exposition and elucidation of the rules by which Vedic terminology should be interpreted.

Like the great reformer Swami Dayanand, he ascribed the degeneracy of India and the existence of all evil customs amongst the Hindus, the descendants of the ancient Aryans, to the misinterpretation of the Vedas. The Vedas being the fountain of all true knowledge according to the faith of almost every class

of Hindus, their correct interpretation is of the highest importance to every Hindu. The Vedas having been acknowledged to be the oldest book extant in the library of the world, their correct interpretation is of no less paramount interest and importance to the learned world.

The Vedas being the oldest religious writings of the world, containing, according to the Europeans as well, "the earliest yearnings of the human heart after the Deity" and true *religion* being the highest civilization, their correct meanings are of the utmost importance to humanity at large. The Vedas being considered to contain the cures of almost all diseases whether religious, social, or political, their accurate study is of first-rate importance to suffering humanity. The Vedas being the holiest part of that literature, from which, Max Muller says, "we here in Europe who have been nourished almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw that correction which is most wanted to make our inner life more comprehensive, more universal, in fact, more truly human, a life not for this life only, but a transfigured and eternal life," their correct understanding is of no less significance to the European world. It was for these reasons that, following in the footsteps of his most revered leader, Swami Dayanand Saraswati, Guru Datta Vidyarthi first of all bestowed his attention upon the subject of the interpretation of Vedic terminology.

It was in 1885 while he was a student of the Lahore Government College, that Guru Datta Vidyarthi wrote a paper under the heading of *The Terminology of the Vedas* which was published in several numbers of the *Arya Patrika*, i.e. Nos. 4, 7, 14 and 17 of Vol. 1 of *Arya Patrika* dated July 11th, August 1st, September 19th and October 10th of 1888 respectively.

This paper was reprinted and published in pamphlet form in the beginning of 1888, when the Pandit was officiating as Professor of Physical Science in the Government College, Lahore. The dedication runs thus: "To the memory of *the only Vedic scholar* of his time Swami Dayanand Saraswati, by his *sincere and devoted* admirer, the author, Guru Datta Vidyarthi." This dedication only gives some idea of the devotion which Guru Datta Vidyarthi felt towards Swami Dayanand. I can affirm from personal knowledge that this devotion was exceptional in the whole constitution of the Arya Samaj. The more Guru Datta Vidyarthi studied Dayanand, the more he became devoted to the gifted Reformer. His was not a blind devotion, but was as intelligent as it was strong. To turn to the *Terminology*, the pamphlet spoken above seems to have been meant to be an introduction to the larger treatise which the author intended to write, an instalment of which he latterly published in his *Vedic Magazine*, Nos. 2 and 3. A study of both these papers can show that it was never intended to exhaust the subject in either of these publications.

The first paper was more in the nature of a refutation of the method adopted

by European professors in the interpretation of the Vedic terms. The positive side was only very slightly touched and ancient authorities were not fully quoted. In the second paper, the positive side, i.e. how should the Vedas be interpreted, has been sufficiently dealt with, giving illustrations and quotations from ancient works.

The importance of the subject has been touched upon from two different standpoints.

In the first paper from the abstract philosophical point of view, the author says:

> The question of the origin, nature and eternity of *Shabda*—human, articulate and inspired speech—has been a very important question in Sanskrit literature. The highly philosophical character of this question cannot be doubted, but the peculiar characteristic, which attracts the attention of every Sanskrit scholar, is the all-pervading nature of the influence it exerts on other departments of human knowledge. It is not only the *Nairuktikas* and the *Vaiyakaranis*, the grammarians, etymologists and philologists of ancient Sanskrit times, that take up this question; but even the acute and subtle philosopher—the last and the best Sanskrit metaphysician—the disciple of the learned Vyasa—the founder of one of the six schools of philosophy—the religious aphorist Jaimini cannot isolate the treatment of his subject from the influence of this question. He runs in the very beginning of his *Mimansa* (dissertation) into this question and assigns a very considerable part (proportionately) of his treatise to the elucidation of this question. It is not difficult for a reader of modern philology, well-versed in discussions on onomatopoeia and other artificial theories of human speech, to perceive the amount of wrangling which such questions give rise to. We have mentioned the position assigned to this question in Sanskrit literature not so much with a view to put an end to all this wrangling which, perhaps, is unavoidable, but with a view to take up, in a brief way, another and a more practical question involved therein, i.e. the question of the interpretation of Vedic terminology.

In the second paper from the practical Indo-European point of view, the author remarks:

> With us the question of the terminology of the Vedas is of the highest importance, for upon its decision will depend the verdict to be passed by the future world, respecting the great controversy between the East and the West, concerning the supremacy of the Vedic philosophy. And even now, the determination of this question involves issues of great value. For,

if the Vedic philosophy be true, the interpretation of the Vedas as given at present by Professor Max Muller and other European scholars must not only be regarded as imperfect, defective and incomplete, but as altogether false.

Further on (after quoting the opinions of Schopenhauer and Swami Dayanand upon the translation of the Vedas by European scholars) he says:

It is this want of Vedic scholarship among European scholars, this utter ignorance of Vedic language and philosophy that is the cause of so much misinterpretation and prejudice even in our own country. We are, indeed, so often authoritatively told by our fellow-brethren, who have received the highest English education, but are themselves entirely ignorant of Sanskrit, that the Vedas are books that teach idol-worship or element-worship, that they contain no philosophical, moral and scientific truths of any great consequence, unless they be the commonest truisms of the kitchen. It is therefore a matter of greatest concern to learn to attach proper value to the interpretations of these European scholars. We propose, therefore, to present a rough outline of those general principles, according to which Vedic terms should be interpreted, but which European scholars entirely ignore; and hence much of the misinterpretation that has grown up.

European Professors are apt to prove the mythological character of the Vedas by the testimony of comparative philology, deductive psychology and comparative mythology; Guru Datta Vidyarthi cuts the evidence into pieces in page 1 to page 11 of his 1st paper. I do not think speculation can prove the Vedas to be books of mythology, specially when such speculation, in the words of Guru Datta Vidyarthi, leaves "alternative explanations, rival hypotheses, parallel theories to confront the same facts and phenomena.

In his second paper (on page 35) he says:

The fundamental error of this supposition (that primitive is always mythology) lies in regarding a contingent conclusion as a necessary one; for, although mythology may be the result of barbarous intellect and analogical reasoning, it is not necessarily always so. It may even grow up as a degenerate, deformed and petrified remnant of a purer and truer religion. The history of religious practices, primarily designed to meet certain real wants, degenerating, after a lapse of time, on the cessation of those wants, into mere ceremonies and customs, is an ample testimony of the truth of the above remarks. Had the European scholars never come

across the mythological commentaries of Sayana and Mahidhara, or the *Pauranic* literature of post-Vedic (nay, anti-Vedic) period, it would have been impossible for them, from the mere grounds of comparative mythology or Sanskrit philosophy, to alight on such interpretations of the Vedas as are at present current among them. May it not be that the whole mythological fabric of the *Puranas*, later as they are, was raised long after the vitality of true Vedic philosophy had departed from their words in the sight of the ignorant pedants? Indeed, when one considers that the *Upanishads* inculcate that high philosophical monotheism, the parallel of which does not exist in the world—a monotheism that can only be conceived after a full conviction in the uniformity of nature,—and that they together with the philosophical *darshanas* all preceded the *Puranas*; when one considers all this, one can hardly resist the conclusion that, at least in India, mythology rose as a rotten remnant of the old philosophical living religion of the Vedas. When through the *ignorance* of men, the *yaugika* meanings of the Vedic words were forgotten, and proper names interpreted instead, there grew up a morbid mythology, the curse of modern idolatrous India. That mythology may thus arise on account of the decay of the primitive meaning of old words, even Professor Max Muller admits, when speaking of the degeneration of truth into mythology by a process, he styles '*dialectic growth and decay*' or dialectic life of religion.

Then "mythology is the symbolization of human thought in the concrete" and "expressed in gross material terms and representing primary objects and phases of objects," while philosophy is abstract expressed in general terms and ultimate formulae. "Philosophy and mythology, therefore, stand contrasted" and hence "nothing is so completely subversive of the value of the mythological method as the existence of philosophy and philosophic ideas in the Vedas," as admitted by the European scholars themselves. This is explained by the European Professor by assigning different periods to different portions of the Vedas, ascribing the earlier portions to belong to *Chhandas* period and the later one to the *Mantra* period.

The word *Chhandas*, in *Laukika* Sanskrit, means spontaneity. Hence he regards *Chhandas* period to be the one, the hymns of which period only teach common things, are free from the flight of fancy, and are the spontaneous utterances of a simple (foolish) mind. The *Mantra* period (2900 years older) is full of technicalities and descriptions of elaborate ceremonies. Now we ask, what proof has Max Muller given to prove that the different portions of the Vedas belong to different periods? His proofs are only two. Firstly, the ill-conceived, confused idea of the difference

between *Chhandas* and *Mantras*, and secondly, the different phases of thought represented by the two portions.

We will consider each of these reasons in detail.
Says Yaska:

मंत्रः मननात् छन्दांसि छादनात् स्तोमः स्तवनात्।
यजुर्यजतेः साम समितमृचा।। निरु 7/92//

which means that there is no difference in the meaning of *mantra* and *chhandas*. The Veda is called the *mantra*, as through it one learns the true knowledge of all existences. The Veda is also called the *chhandas*, as it removes all ignorance, and brings one under the protection of true knowledge and happiness. Or, more explicitly still, we read in *Shatapatha*, (VIII.2):

छन्दांसि वै देवा व योनाधाश्छन्दोभिर्हीदं सर्वं वयुनं नद्धम्।

The *Mantras* (*deva*) are called *Chhandas* for knowledge of all human conduct is bound up with them. It is through them that we learn all righteous conduct. The *yaugika* sense of the words will also lead to the same conclusion. *Mantra* may be derived from the root *man*, to think, or *matri*, to reveal the secret knowledge. Panini thus derives the word *chhandas*—चन्देरादेश्च छः *Unadi Kosha*, iv. 219. *Chhandas* is derived from the root *chadi* to delight or illumine. *Chhandas* is that, the knowledge of which produces all delight or which illumines everything, i.e. reveals its true nature.

The second reason of Max Muller for assigning different periods to portions of the Vedas, is that there are two different phases of thought discoverable in the Vedas. The one is the truthful and simple phase of thought and corresponds to his *Chhandas* period. The other is the elaborate and technical phase of thought that corresponds to his *Mantra* period. But what proof has Max Muller to show that the hymns of his secondary period are full of elaborate and technical thought? Evidently this, that he interprets them thus. If his interpretations were proved to be wrong, his distinction of the two periods will also fall to the ground. Now, why does he interpret hymns of the *Mantra* period thus? Evidently, because on the authority of Sayana and Mahidhara, he takes the words of these *Mantras* to signify technicalities, sacrifices, and artificial objects and ceremonies, or, in other words, he takes these words not in their *yaugika*, but in their *rurhi* sense. It is clear, then, that if Max Muller had kept in view the canon of

interpretation given in *Nirukta*, that all Vedic words are *yaugika*, he would not have fallen into the fallacious anachronism of assigning different periods to different parts of the Vedas.

Thus does he dispose of the negative side of the question and refutes the arguments of those who insist upon the existence in large quantities of mythological matter in the Vedas. To turn to the positive side of the question, he says:

> The first canon for the interpretation of Vedic terms, which is laid down by Yaska, the author of *Nirukta*, is that the Vedic terms are all *yaugika*. The fourth section of the first chapter of *Nirukta* opens with a discussion of this very subject. Yaska, Gargya, Shakatayana and all other Grammarians and Etymologists unanimously maintain that Vedic terms are all *yaugika*. But Yaska and Shakatayana also maintain that *rurhi* terms are also *yaugika*, i.e. were originally framed from the roots; whereas, Gargya maintains that only *rurhi* terms are not *yaugika*. The section concludes with a refutation of the opinion of Gargya, establishing it as true that all terms whether Vedic or *rurhi* are *yaugikas*. It is on this authority of *Nirukta* that Patanjali quotes in his *Mahabhashya* the same opinion, and distinguishes the Vedic terms from *rurhi* terms by the designation of *naigama*. Says Patanjali—
>
> नाम च धातुजमाह निरूक्तेव्याकरणे शकटस्य च तोकम्
>
> and a line before this
>
> नैगम रूढिभवं हि सुसाधु
>
> The sense of all this is, that all the *Rishis* and *Munis*, ancient authors, and commentators, without exception, regard Vedic terms to be *yaugika*, whereas *laukika* terms are regarded by some as *rurhi* also.
>
> This principle, the European scholars have entirely ignored, and hence have flooded their interpretations of the Vedas with forged or borrowed tales of mythology, with stories and anecdotes of historic or pre-historic personages. Thus, according to Dr. Muir, the following historical personages are mentioned in the *Rig Veda*,—the *rishis* Kanvas, in i, 47-2; Gotamas, in i, 71-16; Gritsamadas, in ii, 39-8; Bhrigavas, in iv, 16-23; and Vrihadukthas, in x, 54-6.[37] But what is the truth! The words Kanva and

37. See J. Muir, *Sanskrit Texts*, Vol. III, pp. 232-4.

Gritsa only signify learned men in general (see *Nighantu* iii, 13); the word Bhrigava only signifies men of intellect (see *Nighantu* v. 5). The word Gotama signifies one who praises, and Vrihaduktha is simply one whose *ukthas*, or knowledge of natural properties of objects, is *vrihat* or complete. It is clear, then, that if this principle is once ignored, one is easily landed into anecdotes of historical or pre-historic personages. The same might be said of Max Muller discovering the story of *Shunah-shepa* in the *Rig Veda*. *Shepa*, which means contract, (*Nirukta*, iii 2, शेप: शपते स्पृशति कर्म्मणो), being suffixed to शुन: or श्वन् which means knowledge, (श्वा शुसते: शवतेर्वा गतिकर्म्मण: स्यात्) means one who has come into contact with knowledge, i.e. a learned person.

Says Max Muller—But there is a charm in these primitive stories discoverable in no other class of poetry. Every word retains something of its radical meaning, every epithet tells; every thought, in spite of the most intricate and abrupt expressions, is, if we once disentangle it, true, correct, and complete.

Further again, says Max Muller, "Names are to be found in the Veda, as it were, in a still fluid state. They never appear as *appellations* not yet broken or smoothed down."

I cannot avoid the temptation of showing the absurdity and incongruity of the interpretation of Vedic *Mantras* by European scholars by giving in a tabular form their interpretations as compared with the interpretations of Guru Datta Vidyarthi or Swami Dayanand.

Take the 1st *mantra* 162nd *Sukta* of *Rig Veda*. The 1st *mantra* begins thus:

Max Muller's translation	*Guru Datta's translation*
"May *Mitra*, *Varuna*, *Aryaman*, *Ayu*, *Indra*, the lord of the *Ribhus*, and the *Maruts* not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods."	We will describe the power-generating virtues of the energetic horses endowed with brilliant properties or the virtues of the vigorous force of heat which learned or scientific men can evoke to work for purposes of appliances, let not philanthropes, noble men, judges, learned men, rulers, wise men and practical mechanics ever disregard these properties.
Ignoring the *yaugika* sense of the	Literally speaking, *Mitra* means

words used, Max Muller takes *Mitra*, *Varuna*, *Aryaman*, *Ayu*, *Indra*, *Ribhus*, and *Maruts*, to be proper names under the impression that *Mitra* is the "God of day." *Varuna* "the God of the investing sky," *Vayu* or *Ayu*, "the God of the wind," *Indra* the "God of the watery atmosphere," *Ribhus* "the artists," and *Maruts* "the storm gods."

The expression *devajata* he takes in its *laukika* sense to mean as "sprung from the gods" as well as translates *Virya* merely into "virtues."

a friend. *Varuna* means a man of noble qualities. *Aryama* means a judge or an administrator of justice. *Ayu* means a learned man. *Indra* means a governor. *Rabhuksha* means a wise man. *Maruth* means one who practically observes the law of seasons.

Ashwa means not only horse, but also a group of these forces, heat, electricity and magnetism, in fact, anything that can carry through a distance. (See Swami Dayanand's notes in the beginning of his commentaries on this *Sukta* and also *Rigvi* 27.1, as well as *Shatpatha Br.* 1. iii. 3.29-30). *Devayata* means "with brilliant qualities manifested or evoked to work by learned men", the word *deva* meaning *both brilliant qualities and learned men. Virya* means power-generating virtues.

That *ashwa* means heat, will be clear from the following quotations:

अश्वं न त्वा वारवन्तम् विदध्या अग्निं नमोभिः॥

The words *ashwam agnim* show that *ashwa* means *agni* or heat.

And further,

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः। तं हविष्मन्त ईडते॥ Rv. 1.27.1

which means *agni*, the *ashwa*, carries like an animal of conveyance, the learned, who thus recognize its distance-carrying properties.

Or further,

वृषो अग्निः। अश्वो ह वा एष भूत्वा देवेभ्यो यज्ञं वहति॥

Shatapatha Br. 1. iii. 3. 29-30

Then compare Sayana's translation of *Rig Veda*, IX 96, with that of Panditji's,

ब्रह्मा देवानां पदवी: कवीनामृषिर्विप्राणां महिषो मृगाणाम्।
श्येनो गृध्राणां स्वधितिर्वनानां सोम: पवित्रमत्येति रेभन्।।6।।

Says Sayana:

God Himself appears as Brahma among the gods, Indra, Agni, &c; He appears as a poet among the dramatists and writers of lyrics; He appears as Vashishta, &c. among the Brahmanas; He appears as a buffalo among quadrupeds; He appears as an eagle among birds; He appears as an axe in the forest; He appears as the *soma*-juice purified by *mantras* excelling, in its power of purification, the sacred waters of the Ganges, &c., &c.

His interpretation of *brahma*, *kavi*, *deva*, *rishi*, *vipra*, *mahisha*, *mriga*, *shyena*, *gridhra*, *vana soma*, *pavitra*—of all these words, without one exception, is purely *rurhi* or *laukika*.

Now follows the exposition of Yaska in his *Nirukta*, XIV 18. There is not a single word that is not taken in its *yaugika* sense. Says Yaska:

अथाध्यात्मम् ब्रह्मादेवानामित्ययमपि ब्रह्मा भवति देवानां देवनकर्मणामिन्द्रियाणां, पदवी: कवीनामित्ययमपि पदं वेत्ति कवीनां कवीयमानामिन्द्रियाणाम्, ऋषिर्विप्राणामित्ययमप्यृषिणोभवति विप्राणां व्यापनकर्मणामिन्द्रियाणां, महिषो मृगाणामित्ययमपि महान् भवति मृगाणां मार्गणकर्मणामिन्द्रियाणां, श्येनो गृध्राणामिति श्येन आत्मा भवति श्यायतेर्ज्ञानकर्मणो गृधाणीन्द्रियाणि गृध्यतेर्ज्ञानकर्मणो यत एतस्मिंस्तिषठति, स्वधितिर्वनानामित्ययमपि स्वयं कर्म्माण्यात्मनि धत्ते वनानां वननकर्मणामिन्द्रियाणां, सोम: पवित्रमत्येति... स्तूयमानोऽयमेवैतत् सर्वमनुभवत्यात्मगतिमाचष्टे।

We will not speak of the spiritual sense of the *mantra* as Yaska gives it. It is his object to explain that the human spirit is the central conscious being that enjoys all experience. The external world as revealed by the sense finds its purpose and object and therefore absorption in this central being. The *indriyas* or the senses are called the *devas*, because they have their play in the external phenomenal world and because it is by them that the external world is revealed to us. Hence *Atma*, the human spirit, is the *brahma devanam*, the conscious entity that presents to its consciousness all that the senses reveal. Similarly, the senses are called the *kavayah*, because one learns by their means. The *Atma*, then, is *padavi kavinam*, or the true sentient being that understands the working of the senses. Further, the *Atma* is *rishis vipranam*, the cognizor of sensations; *vipra* meaning the senses as the feelings excited by them pervade the whole body. The senses are also called the *mrigas*, for they hunt about their proper aliment in the external world. *Atma* is *mahisho mriganam*, i.e. the great of all the hunters. The meaning is that it is really through the power of *Atma* that the

senses are enabled to find out their proper objects. *Atma* is called *shyena* as to it belongs the power of realization; and *gridhras* are the *indriyas*, for they provide the material for such realization. The *Atma*, then, pervades these senses. Further, this *Atma* is *swadhitir vananam*, or the master, whom all *indriyas* serve. *Swadhiti* means *Atma*, for the activity of *Atma* is all for itself, man being an end unto himself. The senses are called *vana*, for they serve their master, the human spirit. It is this *Atma* that being pure in its nature, enjoys all. Such, then, is the *yaugika* sense which Yaska attaches to the *mantra*. Not only is it all consistent and intelligible, unlike Sayana's, which conveys no actual sense; not only is each word clearly defined in its *yaugika* meaning, in contradistinction with Sayana who knows no other sense of the word than the popular one; but there is also to be found that simplicity, naturalness and truthfulness of meaning, rendering it independent of all time and space, which, contrasted with the artificiality, burdensomeness and localisation of Sayana's sense, can only proclaim Sayana's complete ignorance of the principles of Vedic interpretation.

According to Swami Dayanand the whole of this *Sukta* is an exposition of *Ashwa Vidya*, which means the science of training horses and the science of heat which pervades everywhere in the shape of electricity.

After showing the interpretations of other *mantras* of the same *Sukta* by Max Muller, the Pandit proceeds to show Sayana, "from whose diseases and defective victuals does the whole vitality of modern comparative philology and Vedic scholarship proceed," in his true colours. He compares Sayana's translation of *Rig Veda*, IX 96, with the exposition of the same by Yaska in his *Nirukta*, XIV 13. The translation of Sayana gives mythological garb to the *mantra* while that of Yaska Muni expounds a beautiful doctrine, a sublime truth, a pathetic fact, which is the essence of spirituality worthy of the revealed character of the Vedas.

After this some pages are devoted to the demolition of one of the most wonderful creations of Mr. Max Muller's imagination—that of *henotheistic character of religion being very prominent in the religion of Vedic poets.*

Well should the Vedic poets be proud of and thankful to the only man in the world, who has ever since creation been able to digest them, and give them the glory of revealing the henotheistic form of religion.

Hindu students, descendants of those believers in the Vedas, who are acknowledged by the so-called European scholars to be intellectual giants and expounders of systems of philosophy unparalleled in the history of the world, who have been admitted to be the fathers of the "first recorded system of philosophy in the world, . . . the earliest attempt on record to give an answer from reason alone to the mysterious questions which arise in every thoughtful

mind about the origin of the world, the nature and relations of man and his future destiny", should be ashamed of following the lead of men like Max Muller and Sayana, who disclose some of the sublimest portions of the Vedas to be simple mythology—fables concocted by the Aryans of yore. It is a pity of pities that the countrymen of Yaska should prefer the authority of Max Muller to that of the former, should persist in believing that Vedas are a collection of nonsense and are not sufficient to reply to the religious yearnings of the human heart.

With due deference to the learning of Sayana and Mahidhara, it must be said that they have been veritable foes of India. The loss of so many brethren, the degeneracy of so many souls, as have embraced Christianity, Mohammadanism, Buddhism and Materialism, can only be attributed to their prolific productions, to their mean translations of the holiest books of their forefathers. It is only when we ponder over these misfortunes that we feel and perceive the immeasurable loss we have sustained in the premature demise of men like Swami Dayanand and Guru Datta Vidyarthi. The efforts of the latter would have opened to the world the vast treasures of Vedic lore, and humanity would have been provided with means to drink deep from the real fountains of true knowledge. Men of their stamp only can resuscitate the name of Yaska, Vyas, Patanjali and a host of others. Sayana and Mahidhara would have been substituted by Yaska and classical Vedic commentators. Then and then only could India have a chance of realizing and rising to its former glory. It is the sad irony of fate that in interpreting the Vedas, Europeans should be the guides and trusted authorities of the Indians, the Hindus—the Aryans. Truly it has been said that the ways of Providence are inscrutable.

The remaining portions of the paper under notice contain a highly interesting, elaborate and fairly exhaustive discussion on the proper interpretation of the term *Devata*. The original text of the Vedas and Yaska has been profusely quoted to prove that *Devata* of the the Vedic *mantras* (as used in their expositions) is a general term applied to those substances whose attributes are explained in a *mantra* and hence every *mantra* is named after a *devata*, with the object of expressing whose properties God Omniscient revealed the *mantra*. In one place in *Nirukta*, VII, 4, Yaska says, "We find in the common practice of the world at large that learned men, parents and *atithis* or those guests, missionaries, who have no fixed residence, but wander from place to place benefiting the world by their religious instruction, are regarded as *devatas* or called by the name of "Devatas". Even nowadays this word is very often used as a mark of honour or distinction for a highly good and pious man. It is a matter of ordinary talk to say for living men that "so and so is a *devata*." By a beautiful process of reasoning supported by quotations from *Nirukta* does the Pandit arrive at the conclusion that "a *priori* analysis of the

knowable leads us to six things—*time, locality, force, human spirit, deliberate activities* and *vital activities*."

Thus it is established that the Vedas inculcate these six things in *devatas* and no others. Applying this crucial test to the 33 *devatas* spoken of in *Atharva* X xxii 4-27 and *Yajur* XIV 31 *Shatapatha Br.* P. XIV 16 is quoted to establish the soundness of the above proposition beyond doubt.

The following quotation by Max Muller has been used to show the perverseness of European translations. "In the beginning there arose the *Hiranyagarbha* (the golden germ). He was the one born Lord of all this. He established the earth and the sky: who is the God to whom we shall offer our sacrifice?" Now the reader should see for himself what can possibly be the consistent sense of the *mantra*, notwithstanding *Hiranyagarbha* (really meaning God) must be translated into *golden germ*. The paper ends with a few proofs of the monotheistic character of the Vedic religion.

Guru Datta Vidyarthi's was a humble effort to reproduce in English what had been expounded by the learned Swami Dayanand, the reproduction, of course, being in many places decorated by original gems of his own, which, nobody can deny, shed a new light upon the subject, specially for those who have only drunk from the reservoir of Western sciences. The papers were in due course forwarded to almost every well-known scholar of Europe and India, but very few of them seem to have ever noticed them, evidently they conceded the writing to be above reputation. One of them, Mr. Frederick Pincott, who is well known for the interest which he takes in the political affairs of India, was pleased to write to Panditji what he considered of his paper on the *Terminology of the Vedas*. Writes Mr. Pincott: "There must be very few Indians capable of writing such idiomatic scholarly English; and it is a great pleasure to me to find myself in communication with so thoughtful and studious a gentleman as yourself. My friend informs me that you are young and I am glad to hear that, with your industry and attainments, *you may live to do much good to the cause of enlightenment in India*." But no, this hope was not to be fulfilled. Ill-fated India was not to be enlightened by men of his stamp. Further on continues Mr. Pincott, "your present paper shows a large amount of reading and much original thought." Of course, this gentleman does not accept all what Panditji has written upon the subject, but that the European learned are being gradually drifted to the same right direction and that the teachings of Swami Dayanand and Guru Datta Vidyarthi, though unostentatiously, had their own effect upon European researchers, will be clear from the following quotations:

Further on says Mr. Pincott: "You do much good by impressing on your readers that the terms used in the Vedas are *yaugika*. The best interpretation of the Vedas is secured by taking the words in their natural sense as used at the time the books were promulgated, as far as we are able to ascertain the sense

ascribed to the words at that remote period. And the only way now remaining for ascertaining that sense is the careful comparison of passages in which the same word is found. In this way the *Veda becomes its own commentator.*" Of course, that is not the only way, because we have got the *Nirukta*, *Nighantu*, *Brahmanas*, &c. Let but the authority of Sayana and Mahidhara be thrown away, and we are sure and confident to reach the desired goal, and the world is sure to conclude that the Vedas inculcate no kind of religion but *monotheistic.*

In another place says the same gentleman, "you are right in saying that the great commentators now so much admired (referring evidently to Sayana and Mahidhara) had very little, if any, better means of knowledge of Vedic terminology than we have at present." In another place speaking of Vedic literature, he proceeds to say:

> From the *Samhitas* (which he confines to three) we must proceed to the *Brahmanas*; from the *Brahmanas* to the *Aranyakas*, from the *Aranyakas* to the *Upanishads*; and the Vedic literature, properly so-called, comes to an end. There are no doubt old *Upanishads* and late *Brahmanas*, as there is even a late *Samhita*, the *Atharva*, but this great cluster of books is divided from everything else in Sanskrit by an impassable line.

Chapter XI

Upanishads

"In the whole world there is no study, except that of the originals, as beneficial and so elevating as that of the *Opanikhat.* It has been the solace of my life, it will be the solace of my death," so says Schopenhauer, one of the most celebrated German philosophers of the modern times. It would have been more in keeping with the dignity of the *Upanishads* to show their worth from their own texts rather than from the testimony of a foreigner, who never had the good fortune of studying the originals; but modern educated India, with its pride for borrowed feathers, with its aping manners, and wholly unIndian habits, with its love for superficial knowledge, with its adoration for empty titles, and with its scepticism towards, and disbelief in, all that is ancestral property in the domain of intellect, considers the originals to be unworthy of the time and labour, which their study demands. They prefer to have their information second-hand, and it is

only by means of translations that they choose to have a knowledge of their sacred books. *Indians*, direct descendants of the authors of the *Upanishads*, going to Europeans for knowledge of their sacred contents, is a fact which speaks volumes of disgrace and degradation, and it is no wonder, then, that their philosophy—the philosophy of the mighty Aryans of ancient India—is said to be "the mental produce of an unprogressive portion of mankind; . . . the thoughts of thinkers of a lower race, of a people of stationary culture, whose intellectual growth stands almost apart from the general movement of human intelligence."[38] To give the reader a faint idea of the sympathy and broad-mindedness, with which these pretentious saviours of India and Indian literature approach the best and the sublimest productions of the human mind in India, I will give one more quotation from the same author. Says he on p. 4—"In treating of Indian philosophy, a writer has to deal with thoughts of a *lower order than the thoughts of the every-day life of Europe.*[39a] Looking at the language he inherits and the general medium of intelligence in which he lives, the thoughts of the European are rich with the substance of Hebrew, Greek, and Christian culture. It is to be noted also that such *rudiments of philosophic thought* as are to be found in the Indian cosmologies are embedded in masses of religious imagery of a rude and inartistic kind. . . . . The great difficulty lies in this, that a *low order of ideas has to be expressed in a high order of terms*,[b] and that the English words suggest a wealth of analysis and association *altogether foreign*[c] *to the thoughts that are to be reproduced.*[d]

However vigilant he may be, a writer on Indian philosophy will find it hard to say neither too much nor too little,—*to present the facts as he finds them without prejudice and without predilection. It is all but impossible to place oneself in the position of the ancient Indian sages,—to see things as they saw them and to name them in the names they gave them.*[e] *The effort is nothing less* than an endeavour to revert to a ruder *type of mental structure, to put aside hereditary culture, and to become for the time barbarians.*"[f] The interesting

38. Quoted from A.E. Gough, *The Philosophy of the Upanishads* (p. 2).
39. The following footnotes are as in the source.
   a. Yes, the thoughts of everyday life of Europe (with their laws of marriage &c.) are certainly much more moral and of superior order than the thoughts of the authors of the *Upanishads*!
   b. For example, the translation of "Brahman" into "self", of "tapa" into "brooding", of "atma" into "soul", of "Hiranyagarbha" into "golden germ", of "yajna" into "sacrifice" and so on.
   c. Most certainly abundance of materialistic analysis and association which is altogether foreign to the sublime spiritual truths of the *Upanishads*.
   d. *The Philosophy of the Upanishads* by A. E. Gough.
   e. Quite true so far as it shows the unreliability of these translations.
   f. Would that we be spared to put off this spurious culture and become such barbarians as the thinkers of the *Upanishads* were.

character of the writing is the only excuse for this lengthy quotation. This is how one of the so-called oriental scholars of the day esteems one philosophy, the philosophy about which Schopenhauer passed the verdict reproduced in the beginning of this chapter.

It is simply with the object of giving the reader an idea of the extent and measure of our loss in losing such an able and trustworthy translator of the *Upanishads* as Guru Datta Vidyarthi that I am raising the bulk of my small pamphlet. The Indian public has become so dull-headed that truth can only be brought home to them when shown naked. Therefore when writing of Panditji's translations of the *Upanishads*, it is but necessary for me to show up those, who are taken as high authorities in these matters.

It is only Indians who can believe that men who still cling to Christianity as the solace of their lives, can properly understand and appreciate the sublime and lofty sense of the philosophy of the *Upanishads*. Let us turn to another, who assumes the garb of an impartial student, and who, to do justice to the man, seems to have been, to a certain extent, influenced by the immortal truths contained in them.

Says Max Muller: "Whatever other scholars may think of the difficulty of translating the *Upanishads,* I can only repeat what I have said before, that I know of few Sanskrit texts presenting more formidable problems to the translator than these philosophical treatises. . . . But I know full well how much still remains to be done both in restoring a correct text and *in discovering the original meaning of the Upanishads*; and I have again and again had to translate certain passages tentatively only, or following the commentators, though conscious all the time that the meaning which they extract from the text cannot be the right one." He explains his difficulties further on where he quite inconsistently says, "The real difficulties are of a very different character. They consist in the extraordinary number of passages which seem to us utterly meaningless and irrational or at all events so far-fetched that we can hardly believe that the same authors who can express the deepest thoughts on religion and philosophy with clearness, nay with a kind of poetical eloquence, could have uttered in the same breath such utter rubbish. Some of the sacrificial technicalities and their philosophical interpretations with which the *Upanishads* abound, may perhaps in time assume a clearer meaning, when we shall have more fully mastered the intricacies of the Vedic ceremonial. But there will always remain in the *Upanishads* vast amount of what we can only call meaningless jargon and for the presence of which in these ancient mines of thought, I for my own part feel quite unable to account." Here is a condemnation of his translation and a condemnation of the original in one and the same breath. This should open the eyes of all those Indians, who have been taking the translations of Sanskrit works by these European scholars to be gospel truth. No wonder then, disgusted

with these translations, Guru Datta Vidyarthi resolved "to disabuse his half-educated countrymen of their folly." This is the sentence which I find in his diary, dated 30th August 1888, where he writes, "I have read Muller on the *Upanishads*. How wrong he goes! sorry! no one to correct him and disabuse our half-educated countrymen of their folly." On the 7th of the next month, i.e. September, we find him busy in his noble but pleasant task, as his diary says, "Wrote some 2 pages on *Ishopanishad*. I have not yet finished the 1st *mantra*. But as I proceed, the subject grows more and more attractive, sublime and dazzling, so that I can only enjoy to write a paper or two at the utmost." The work was undertaken in very happy moments, because we find that the author was in a mood to grasp the captivating sense of the text. He knocked and it was opened unto him. Only two days previous to this, i.e. on the 5th September 1888, we find him writing, "What a blessing is religion! But one must understand the general system of providence to feel the happiness that religion brings." This noble conception of religion was reproduced and expounded only two days after in his learned exposition of the *Ishopanishad*.

Ishopanishad is one of those ten *Upanishads*, which Swami Dayanand Saraswati has accepted to be the most ancient and rather the only true *Upanishads*. On this point, at least now, there does not seem to be any difference amongst the luminaries of the learned world except the orthodox of India, and a unanimity of opinions prevails as to the ten *Upanishads* only being the ancient and the real *Upanishads* (see *Ancient India* by R. C. Dutt, Volume 1, page 177, and Introduction to Max Muller's *Upanishads*, Part Second). *Ishopanishad* is, in fact, a part and parcel of *Yajur Veda* and thus we possess a more authoritative commentary of the *mantras* comprised in this *Upanishad* in the invaluable *Veda Bhashya* of Shri Swami Dayanand Saraswati. But the exposition is our author's own, and nobody, who has once read it with his eyes open, can deny that it is a masterpiece. The originality of method adopted in expounding the sentiments of the *mantras*, and in illustrating what is really meant by them, is quite his own. His language is choice and his reasoning elevating. After telling how religion has been grossly misconceived, how artificial, fabricated, spurious theories have been sold in the name of religion, and how the doors of hope have been closed to the honest truth-seeking minds of this world, he proceeds to lay down the basis upon which true religion is founded—"the harmonious *development of all the faculties*, the righteous unfolding of all our capabilities of knowing and being." Thus are we prepared for receiving the first lesson to be learnt in religion, "which is inculcated by the first part of the first *mantra* of the *Upanishad*,—realization of the existence of *the universe-pervading* Divinity"; because says the author, "the lesson of individual reformation is never received till man has learnt to penetrate through the fleeting forms and phenomena of *Nature to Nature's God*." But before this lesson of individual

reformation is imparted to man, he is forewarned of the treacherous spells of this perishable world, "lest he may betake to seek delight in absorbing himself in the thoughts of" the latter. Along with this warning is man cautioned against the transgression of that principle,—justice, without which the individual reformation is impossible and without which this world would be a world of chaos and disorder.

Thus we are bidden "not to covet the wealth of any creature existing." This being the negative side of religion, the first lesson of individual reformation taught by the *Upanishads*, it next begins with its positive side. "Man is enjoined to aspire to live in virtuous deeds for a hundred years in peace with his neighbours." Both these lessons have been beautifully illustrated by a description of the principles of justice and utility, which have been made to dictate that "the universal machinery employed in the institution of nature is so regulated that the personal good of each, on the whole, consists in the good of all. One way the whole current of nature flows,—the common weal."

"Nature enjoins but one religion and that is action incessant, untiring, powerful, energetic action—for good, for glory and for happiness of each and all."

Just to give effectuality to the lesson imparted above, the *Upanishad* next shows the consequences of delinquency and informs us of the fate of "these men after death, who destroy the purity of their own souls. . ... Such men surely go to those regions where evil spirits dwell and which utter darkness involves."

Next is inculcated the worship, the true worship, and the mode of worship of that "one unchangeable, eternal, intelligent Spirit, who is even more vigorous than mind."

It is said that "Material senses cannot perceive Him," and therefore the sage "withdraws his senses from their natural courses" (disengages himself from this world of senses) and perceives the Supreme Being everywhere present (in meditation or Yoga), "who moves all, but himself does not move, who is far to the ignorant but at hand to the wise, who pervades inside and outside of all." One so absorbed becomes so exalted a being, that he considers "all beings as existing in the Supreme Spirit and the Supreme Spirit as pervading all beings, and cannot view with contempt any creature whatsoever." Such persons who, through wisdom, perceive "the unitary Spirit as dwelling in all beings, that overspreads all creatures, who is entirely spirit without the form, either of a minute body or an extended one, which is liable to impression or organization, who is the Ruler of the intellect, self-existent, pure, perfect, omniscient and omnipresent, become above joy and sorrow, and these latter never overtake them."

"Blessed are they who enjoy the knowledge of this Divinity, this

omnipresent Providence" and who understand that "*the kind Father* has from all eternity been assigning to all creatures their respective purposes." On the other hand, "Miserable are they who worship ignorance," and "far more miserable are they who arrogantly presume knowledge" (the present class of so-called educated Indians who presume to know more than their ancestors, even in the matter of religion, belong to this category).

"Saints wise and firm" as contra-distinguished from the ignorant described in the previous *mantra* proclaim that "Ignorance, the life of senses, produces one result and knowledge, the life of spirit, produces exactly the reverse." But "he, who realizes both, disciplines his senses and keeping them in subordination to the life of spirit, passes through physical dissolution by virtue of the life of senses, and enters immortality by virtue of the life of spirit." Having taught so far, the *Upanishad* proceeds to proclaim the horrors of scientific atheism and idol-worship, by saying that "Miserable are they who worship atoms as the efficient cause of the world, but far more miserable are they who worship the visible things born of atoms." But what fate awaits him who can properly understand and make a right use of both? "He who realizes both, after death, which is the consequence of the worship of things visible, enjoys immortality, the fruit of the realization of divine power displayed in atoms." All the remaining *mantras* but one, that finish this *Upanishad*, of course, contain prayers, not for wealth, women or worldly honours, but for a knowledge of the truth and the duty. That one says that "the air shall sustain the immortal spiritual body, the gross one shall only last till cremation. O thou! who hast sown the seed of deeds, remember that the same thou shalt reap." The *Upanishad* ends with a prayer which we repeat, "O All-wise Being! Thou art the source of knowledge, inspire us with Thy wisdom, lead us to rectitude and drive off our evil. To this end we repeatedly praise Thee and adore."

This is the epitome of the *Ishopanishad*, as understood and expounded by Pandit Guru Datta Vidyarthi, M.A., to those who know a little of Sanskrit. I will show the worth of Pandit Guru Datta Vidyarthi's translation by comparing it with those of others. *Mantras* 9 to 14 have proved so many stumbling-blocks to many, and many have spoiled the beauty of the original by bold and meaningless speculations as to their true sense. Amongst them Raja Rammohun Roy,[40] the revered founder of the Brahmo Samaj, for whom I have always had the deepest respect, has unfortunately been one. Now to begin with the *mantra* 9, which runs as follows:

40. (1772-1833); Vedic scholar and social reformer who worked for the abolition of the system of *sati*; founded Brahmo Samaj in 1828; translated *Upanishads* into English and established Vedanta College in Calcutta; advocated English and scientific education and started a Bengali journal *Sambad Kaumudi*.

He, i.e. Raja Rammohun Roy, translates it as follows:

> These observers of religious rites that perform only the worship of the sacred fire and oblations to sages, to ancestors, to men and to other creatures, without regarding the worship of celestial Gods shall enter into the dark regions, and those practisers of religious ceremonies, who habitually worship the celestial Gods only disregarding the worship of the sacred fire, and oblations to sages, to ancestors, to men and to other creatures, shall enter into regions still darker than the former.

To my humble self this translation seems to be as distant from the original as the northern pole from the equator. Instead of being a translation of the 9th *mantra* of the *Ishopanishad*, it seems to be a bold stroke of the Raja's imagination. Or, if it has been taken from some other commentator, the commentator must have confounded the text with a production of his own bright intellect. The expressions, "fire", "oblations", "sages", "ancestors", "men", "celestial Gods" have no place in the text, nor is there any word which may have the remotest connection with, or reference to, them.

I wonder whence did Raja Rammohun Roy get this sense of this text, because the *mantra* is so simple as one that even a boy in the Middle School with only a little knowledge of Sanskrit can understand its literal sense. Compare the above with Pandit Guru Datta Vidyarthi's translation of it, which runs thus:

> Miserable are they who worship ignorance; but far more miserable are they who arrogantly presume knowledge.

The 10th and the 11th *mantras* being closely connected with and in continuation of the 9th, their translation by Raja Rammohun Roy is palpably wrong. Then again the 12th *mantra* contains exactly the same words as the 9th, only that the expression "Sambhuti" has been used in place of *Vidya*. Now Raja Rammohun Roy translates this word "Sambhuti" into "prior operating sensitive particle, allegorically called Brahma," while Pandit Guru Datta Vidyarthi translates it into "visible things born of atoms." One fails to understand how Raja Rammohun Roy extracted the idea of Brahma from this *mantra*.

Thus have these noble texts been distorted and words forced to give meanings which dictionaries and common sense cannot support. Still the followers of this very gentleman are never tired of saying that Pandit Guru Datta Vidyarthi and Swami Dayanand's interpretations are strained.

In the same way, his translation of the 13th and 14th *mantras* is quite strange. Want of space forbids us to give any more quotations and we leave our readers to form their own conclusions from the above samples.

Pandit Bhim Sain's[41] translation of the 9th, for example, though totally differing from Raja Rammohun Roy's, is just like the latter's quite his own. Both of them have lost sight of the text. Speaking of the text, I have to note that our Pandit has followed the text of the *Shankar Bhashya*, because at that time Shri Swami Dayanand's *Bhashya* of the 40th chapter of the *Yajur Veda* had not been published, and therefore Guru Datta Vidyarthi could not have the advantage of having it before him. Pandit Guru Datta Vidyarthi has followed the text accepted by Swami Shankaracharya, which differs from the text published by Swami Dayanand Saraswati in the following particulars:

Mantras 9th, 10th and 11th as appearing in Panditji's pamphlet, appear as 12th, 13th and 14th in Shri Swami Dayanand's *Bhashya of Yajur Veda*, Chapter 40th, and *vice versa*. *Mantra* 17th of Panditji's pamphlet is 16th in Swami's *Bhashya*. Moreover, the expression कृत स्मर of the same *mantra*, i.e. the 17th, occurs twice in Panditji's work and only once in the Swami's, and that only in the end. Immediately preceding this very expression in Swami's *Bhashya* is क्लिवे स्मर in place of कृतो स्मर of Guru Datta Vidyarthi's. The 18th *mantra* of the latter is the 16th of the former. Again the *mantra*, which appears 17th in Swami's *Bhashya*, is not found in Panditji's work as such. It is, in fact, composed of the latter portion of the 15th and the last three expressions of the latter part of the 16th as published by Pandit Guru Datta Vidyarthi. Also the whole chapter in Swami's *Bhashya* ends with *mantra* 17th, while Pandit Guru Datta Vidyarthi's consists of 18.

There is a slight difference in the text of the 4th as well as in that of the 6th *mantra*. Guru Datta Vidyarthi reads "pretyabhigachhanti" in the 3rd, while Swami reads it "pretyapigachhanti", and hence the difference of translation. Just in the same way, Pandit Guru Datta Vidyarthi reads "vijugupsate" in the 6th *mantra*, while Swami reads it "vichikitsati."

I have very carefully and several times compared the Pandit's translation of the text of *Ishopanishad* with the translation of the commentary upon the same by Swami Dayanand and I can conscientiously say that in my humble judgment and to my uninitiated ears at least the sense of both generally seems to be the same. The only distinction, however, being very clear, Swami's translation bears the impress of that mastery over the stores of the Sanskrit language, which was unfortunately wanting in the latter, while that of Guru Datta Vidyarthi bears the stamp of some aid having been taken from Western sciences, which our author had so largely acquired. In him was or could be witnessed the happy confluence of both the western and Eastern systems of knowledge. This was the solitary instance, so far as our limited information goes, of one, whose head had not been turned by a sudden rush of Western

41. A disciple of Swami Dayanand.

sciences, whose eyes had not been irrevocably dazzled by the sudden glare of Western knowledge, who, notwithstanding a vast acquaintance with Western sciences, possessed an intelligent, reasonable and at the same time deep faith in the existence of the Supreme Being as well as that of the soul as propounded by the Vedas. To return to the comparison of both the translations mentioned above, I am bound to say that with the exception of differences that have resulted from the differences of the text, there is hardly any important difference between the two.

Panditji's translation of *mantras* 4 and 14 does seem to differ from that of Swamiji's but the real difference, I think, can be traced to the rather abstruse character of Panditji's style as compared with the simplicity of Swamiji's notes and commentaries. Thus, although Pt. Guru Datta Vidyarthi had no advantage of seeing Shri Swami Dayanand's commentary, (in which case he, of course, must have followed him), he, however, anticipated what was to be published in the name of the greatest Sanskritarian of the age, and this fact alone, all else being left out of consideration, would be sufficient to establish Pt. Guru Datta Vidyarthi's fame as a Sanskrit scholar.

Mundukopanishad—This is another of those ten genuine *Upanishads* to which reference has been made above. Just as the *Ishopanishad* propounds what is true religion, this *Upanishad*, i.e. the *Mundak*, teaches us what is *true worship*. Pandit Guru Datta Vidyarthi's translation of the *Upanishad* with an exposition of the same is the most learned and most excellent of all his literary productions. Ancient authorities have been profusely referred to and the quotations display what a vast stock of knowledge and information Panditji always had at hand. To begin with the exposition. Worship, "the first act of pure religion," has been defined to be "a spontaneous declaration of the inmost affections, brimful of genuine feeling, profound attraction and soul-absorbing meditation." And it is "this system of worship" which "is the subject of *Mandukyopanishad* to furnish." "It enjoins the worship of the Supreme Deity alone, the Eternal Omnipresent Being, the Supernal Soul of Nature. For, what but a true conception, knowledge and realization of this Universal Spirit can be consistent with that overflowing, exultant, blissful attitude of the mind, otherwise designated as worship. The worship of the Eternal Being is the only worship that is enjoined by the *Upanishads*; and this Eternal Being is everywhere named Omkara." *Vyas Bhashya*, i.e. commentary by Vyas on *Yoga Darshana*, has been quoted in answer to the question, "Is it by mere arbitrary convention or by some natural process that *Om* indicates the Ruler of the Universe?" The answer runs thus: "Surely the relation between the symbol *Om* and that of which it is a symbol, is not conventional but actual, and the symbol but expresses the actual relation. . . . Since it is an established fact with those who know Revelation or those *yogis* who have realized what the relation between the

signifying symbol and the thing signified is, that the words, their corresponding ideas, and the relation between them is eternal or exists in nature, and not by human convention." This very idea is supported by Patanjali's *Mahabhashya*, 2nd *A'hnika* commentary on the seventh *Shiva Sutra*, where *Akshara* has been translated into "eternal and omnipresent." Max Muller also in his *Lectures on the Science of Language* advances the same idea by saying that "they (the roots) are phonetic types produced by a power inherent in human nature. They exist, as Plato would say, by nature; though with Plato we should add that where we say by nature, we mean by the hand of God." Thus we see modern Europe as represented by Max Muller, ancient India as represented by Vyas and Patanjali, and ancient Greece as represented by Plato, all combined in supporting our Panditji's conclusions. Next to this "the recitation of *Om* and the constant presentation before the mind of its signification being the two essentials of Divine worship, it is of the greatest importance to know what the significance of the unitary syllable *Om* is," and why it is that so much significance is attached to this syllable.

> It is not only because *Om* is the most soft, melodious and smoothly-flowing syllable in sound, nor merely because the letters composing *Om* spontaneously and without education of any sort escape the lips of the babe who is just beginning his vocal exercises, but because there is something deeper, dearer and diviner in its significance. It is true that whereas other names of God are also names of things temporal, (for instance, the Sanskrit *ishwara* is also the name of a governor, even *brahma* is also the name of the universal ether and of the Vedas, *agni* is, besides, the name of fire, and so on), *Om* is only the name of the Eternal, Omnipresent, Universal Spirit. That can only be a reason in behalf of its precision and definiteness of meaning, but hardly a reason for the extremely superlative importance that is attached to it. It is also true that *Om* is more comprehensive in meaning than any other term signifying God in Sanskrit, or, in other words, that it connotes a number of attributes that no other word or syllable singly does, but even that is of secondary importance. The deepest and, in truth, the highest reason is that the signification of *Om* is the *keynote* of the realization of the Divine Spirit. The several letters of *Om*, with unparalleled exactness, mark the successive steps of meditation by which one rises to the realization of the true nature of Divinity.
>
> The process of this realization is exactly the reverse of the process by which the mind acts on the external universe. If the latter be called evolution, i.e. folding out of the internal faculties of the mind till they become externally manifest, the former should be called involution, i.e.

folding the mind within itself till the faculties that were working on the outer plane retire from outside and turn inside for more interior work.

This is what is so carefully explained by this *Upanishad*, which, after stating what is *Om* (*Mantras* 1 and 2), proceeds to describe *the four phases of the existence* of the Great God, and concludes by explaining how those very four phases are represented by the different letters constituting the syllable *Om*. The first termed "wakeful phase" is that in which "God is manifest as diffused in external nature; causing incessant interaction among the seven parts that constitute the organization of the Universe; determining the disposition of the nineteen organs of thought and correlation that enable organisms to seek their enjoyments in gross palpable matter; and regulating, with precision and order, the physical motions of the Universe."[42]

This is illustrated by the "wakeful phase" of man, which consists of his activity in day and night up to the time he reposes and begins to dream, as well as by the analogy of a watch-maker's phase, who is manifest in the machinery of his watch and the precision and regularity of motion of appropriate parts. "The second phase is the contemplative phase. In this phase God is viewed, as living in the interior design, that fixes the relation of the seven parts to each other, or adapts the nineteen functions of correlation to the purpose in view, thus interlining the several ideas that constitute the design, and giving to the Universe an invisible but interior organization." This is illustrated by an analogy of the dreaming state of man and designing phase of the watch-maker. "The third phase is the *slumbering phase*, where, like the human soul that is folded within itself, God is viewed as Himself, an embodiment of all ideas and principles, Himself all delight, enjoying but delight, only manifest in His consciousness, and endowed with the highest wisdom." This is illustrated by an analogy of that state of man, in which he sleeps free from dreams and enjoys complete repose, although in full possession of all those faculties that worked in the "wakeful" and "contemplative phases as well as that state of the watch-maker in which, though possessed of the whole knowledge required for the capability of designing the watch and befitting its machinery, &c., he did not choose to make use of it for that purpose."

The last and the fourth phase is that which is called the "essential mode of existence," i.e. the *Atma*, the Universal Spirit, in which we should "view Him

42. According to Lajpat Rai, the *Saptanga* or the seven parts of the organization are: (1) Head, (2) eyes, (3) ears, (4) organ of speech, (5) organ of respiration, (6) heart and (7) feet. The nineteen internal organs of thought and their correlation constitute five organs of senses, five organs of actions, five *pranas* or vital nervauric energies, and *Manas*, *Buddhi*, *Chitta* and *Ahankara*. All these organs, Lajpat Rai adds, are regulated by *Vaishwanara* who controls and directs all beings and towards whom all beings are led.

neither as designing interiorly, nor as diffused throughout external nature, nor in the transitional mood between both; neither embodiment of intelligence, nor fraught with volitional consciousness, nor devoid of consciousness; but as the Invisible, Unimpressible, Incomprehensible, Undefinable, Unthinkable, Unknowable Being, only conscious of self in self, i.e. the Absolute and the Unconditioned, with no trace of the relative or the conditioned world about Him, All-calm, All-bless, One and Only. This is illustrated by the analogy of the *personal identity of man* and the self or personality of the watch-maker. Thus does this wonderful *Upanishad* explain the four phases of the existence of "the Eternal, Omnipresent, Universal Spirit, whose name is *Om*, and whose modes of existence are represented by the single letters A, U, M respectively, of which this monosyllable *Om* is made up.

> In contemplating the deep significance of ॐ the yogi holds before his mind the vast expanse of the universe with its mighty orbs rolling in their magnificent splendour undisturbed through vacuous paths, carving ethereal waves of unseen exquisite beauty in the ocean of infinity and contemplates upon the grand meaning of the universe, for, in the words of the *Upanishad*, the mighty volume of nature is spread as a commentary on the nature and attributes of the Eternal Omnipresent Being.

The testimony of the *Atharva Veda* (X, xiii, 4, 32-34) has been produced on the subject "of the constitution of the universe as typically represented by our solar system." Panditji has readily utilized his vast knowledge of the physical sciences in the exposition of these *mantras*. The beauty of expression exhibited and the richness of information displayed in the exposition is our only excuse for this long quotation which I subjoin.

> We approach (in our contemplations), with highest reverence, the Great Adorable Being, who has made this frame of the universe as a living demonstration of His existence, as a highly fitting lesson on His nature and attributes, and who has placed in this wondrous organisation the sun with its luminous atmosphere as the brain, the super-terrestrial space intervening between the sun and the earth as the stomach, and the earth (typical of all planets) as the lower body, the feet.
>
> We adore the Great Being, in whose creation the sun and the moon are the two eyes, and heat, the mouth.
>
> We adore the Great Being, who has made the atmosphere the lungs, and the directions of space the organs of hearing. Let us adore Him, the Infinite Being, the source of all wisdom.
>
> Here is displayed to the mind of the devotee the scheme of perfect

organisation. For, is not the sun with its atmosphere the brain of this system? The brain in the human body, technically called the *cerebrum* and the *cerebellum*, is an organisation of sublimated elements, a battery of vital powers, the seat of nervous energy, the controller of all motions and functions of the body. And the sun too, like the brain, is a reservoir of sublimated elements, an infinitely powerful battery of magnetic, electric, optic, actinic, caloric and dynamic forces, the seat of all combustible, vegetative energy, and of what has been called in geology by the technical name of sub-aerial denudation; the controller of all planetary and cometary motions. And the super-terrestrial space teeming with the atmosphere is truly the stomach, the organ of digestion, refining and elaborating the materials consigned to it. It is in the atmosphere that clouds are formed, vapours attenuated, streams of electricity generated, surface particles of earthly salts and metals volatilized, and the products of all these processes diffused and mixed up, till all is reduced to homogeneous fluidity, carried above the lower strata of the atmosphere, there condensed, and then poured out as pure, precious, plant-feeding rainfall, very much like the stomach that, after refining, sublimating and attenuating the food it receives, extracts from its juicy contents the elements of the crimson vital liquid, and pours it forth like rainfall into the heart. Before, however, the materials pass into the stomach, they have to pass through the mouth, that by the aid of its maxillary organism divides and re-divides the solid food, till it is powdered down and mixed with saliva and thus converted into fluid material. In the same way, before the earthly materials are consigned to the stomach, the atmospheric space, they pass through the mouth, the heat. For, what is the channel that transmits the earthly materials to upper regions? What is it that powders, atomizes and reduces to vaporous subtlety the hard solid materials of earth, or what is it that dissolves these materials in the saliva of nature, water? It is heat that does all the work. Impelled by the restless, vivifying, vibratory oscillations of heat, solids are dashed into liquids and liquids into gases. It is by heat that gaseous particles, thus endowed with rarity, are borne on the wings of warmth to upper regions of comparative cold. It is heat that licks out of the liquid lake the watery elements of the atmosphere. Heat is the mediator between the earthly materials and the atmosphere, just as the mouth is the mediator between the food and the stomach. And the foot is the lowest part of the organization, symbol of obedience to the throned monarch, the brain. It obeys the motor impulse communicated to it from the brain through the nerves. So does the earth obey the influence of the sun communicated to it through the ethereal channels of space. The eyes in the human organism are constructed to enable man to perceive colours and develop.taste. Similary, the light-beams

of the sun, *angirasa* (अंगिरस:) of the *mantra*, develop the spectral universe, thus standing in the same relation to the universe as the eye stands to the human body. The human lungs are fitted not only to act as the bellows, drawing in and expelling air or to oxygenate blood, but to draw in invisible elements that directly strengthen the brain. So the atmosphere is fitted not only to attract particles of vaporous matter or repel the suspended earthly particles, but to draw out from the earth, especially at the two poles as if at the ventricles, streams of positive and negative electricity that leave the earth for ever and for good.

The theory of the *Atharva Veda* is almost supported by *Yajur Veda* (XXXI, 13), and *Mundak* (II. i. 4). Then is the analogy of the human constitution furnished on the same lines. As I am afraid lest I should copy the whole here, I think I must refer the reader to the original and proceed "to contemplate God in His everlasting designs in the interior constitution of the universe", which is the second or "the contemplative phase." In this phase, "although we do not view God as acting upon the universal matter and disposing it of in various shapes, we view Him as in a dream, associating particles of matter, aggregating and designing them in their respective places, till an entirely new design is interiorly contemplated. As if retired from the physical universe, God is viewed as contemplating the design of creation." "From this view of the Divinity," which is represented by *U*, "the yogi passes to the third phase, *the slumbering phase*," in which "God is viewed as exercising omnificence, omnipotence and omniscience with the greatest regularity, precision and perfection without the exercise of strained will or brain-elaborated design but by the spontaneous activity of the eternal self-intelligent principles and ideas whose embodiment He is." "The fourth, a hyatus, which is no *matra* or letter, *is the true Ineffable Name*." Thus, "to recapitulate, the three *matras* of *Om*, when duly contemplated and in their respective order, set free the devotee from the troubles of this world. The contemplation of the first *matra* confers upon him the most exalted state of existence possible on this earth, that of the second fills him with the joys of the spiritual world, and the contemplation of the last blesses him with *Moksha* or immortality."

We have been favoured with a translation of this *Upanishad* by Archibold Gough, M.A., whose presumption against the sublimity of the philosophy I have quoted at some length in the beginning of this chapter. To show him aright, I will give a few samples of the excellence of this learned gentleman's translation as compared with that of Pandit Guru Datta Vidyarthi. In the very 1st *mantra* the expression *akshara* has been translated into "syllable" instead of "Eternal and Omnipresent," which is the sense given by Patanjali in his *Mahabhashya*, and which is the interpretation put upon it by Swami Dayanand

Saraswati in his *Rigvedadi Bhashya Bhumika*, page 44, lines 21-25. Then in the same *mantra* the word सर्वं (*servam*), which occurs twice, has in both places been translated into "all", and thus सर्वमोङ्गकार एव translated into "All is *Om* and only *Om*," while सर्वं here means "perfect": reason given in *Nirukta Parishishta*, 14th Chapter, 13th and 14th *Kandas*.

Then compare the translation of the 2nd *mantra* of Gough, which runs thus: "For all this world is Brahman, this self is Brahman, and this same self has four quarters." (*Pad* = quarter instead of phase of existence from the root *pad* which means *gati*.) The same mistakes are repeated in the translation of the 8th *mantra*, which has been translated into "this same self is exhibited in letters. The quarters are the letters and the letters are the quarters—the letter A, the letter U and the letter M," and so on.

It is with this knowledge of the Sanskrit language that these gentlemen pretend to elevate the sense of the *Upanishads* by translating them into the English language. Let the future generations judge them by their translations and we are sure of the verdict.

This, perhaps the shortest, seems to be one of the most mystic of the *Upanishads* and nobody can deny that our Pandit has proved himself equal to his task.

Mundak Upanishad – This was the third *Upanishad*, which Panditji took in hand, and of which we possess a complete translation by the same. To our misfortune the exposition could not be written before the noble spark fled to higher regions and we, unfortunate men of this world, were left bereft of the light, which might have shown way to "many a forlorn and shipwrecked brother," which might have guided many a totally way-lost rather misled mind on the high road to the temple of Hope, yes, which might have caused the heart of many a noble but misguided soul to throb with aspirations of the highest order.

Efforts will be made to supply an exposition, but those efforts having no connection with the present work, I proceed to show the excellence and the merit of Panditji's translation by comparing it with others extant. I have compared it with those by Max Muller, Gough, Raja Rammohun Roy and Pandit Bhim Sain, and I will compare some parts of it with one or two quotations from each. To begin with the 1st *mantra* of this *Upanishad*, which runs as follows:

ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्त्ता भुवनस्य गोप्ता।
स ब्रह्म विद्यां सर्व विद्या प्रतिष्ठामथर्वाय ज्येष्ठ पुत्राय प्राह।।1।।

Gough translates it as follows:

"Om. Brahma was the first of the gods that emanated, the maker of the

world, the upholder of the spheres. He proclaimed the science of the self, the basis of all science, to his eldest son, Atharvan."

Now compare it with Raja Rammohun Roy's, which is as follows:

> Brahma, the greatest of celestial deities and executive creator and preserver of the world, came into form; he instructed Atharva, his eldest son, in the knowledge respecting the Supreme Being, on which all sciences rest.

Again compare both these with that of Max Muller, which runs thus:

> Brahma was the first of the *Devas*, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son, Atharva.

Before I venture to comment, I think I must give Panditji's translation as well, which is as follows:

> Brahma was the first of literati, who was the master of the physical laws of nature and an adept mechanician. He was the protector of mankind. He taught his eldest son, Atharva, *Brahma Vidya* or the knowledge of the Deity, which is superior to all other kinds of knowledge.

Thus it is quite apparent that the 1st and the 2nd translations are far from correct. They are, in fact, quite against the sense of the *Upanishads*, which boldly and clearly preach the formless character of the Deity.—See 6th *mantra* of this very *Upanishad*, 1st *Khand*, which has been understood in almost the same sense by all the above-mentioned four translators, the slight difference being simply a difference of words used, and which declares "that Immortal Being" to be "invisible, incomprehensible, without origin, without symbolical distinction (without caste according to Max Muller and others), without ears, without eyes, &c., &c. Also see the 2nd *mantra* of 2nd *Mundaka*, 1st *Khanda*, which inculcates that "that Immortal Being is glorious, incorporeal, all-pervading, existing in and out, unborn, without organs of life and of mind, holy, subtler than the all-filling ether, and even than the human soul." How could, then, the *Upanishad* in the very first *mantra* say that Brahma came into form? Thus Mr. Gough and Raja Rammohun Roy have quite wrongly translated the word *Sambabhuva* into "emanated" and "came into form;" while Max Muller and Pandit Guru Datta Vidyarthi quite correctly translated into "was". We can perceive the wisdom of Max Muller in keeping the original words *Devas* and *Brahman* instead of giving them a wrong sense by putting in "gods" or "celestial deities", for the former and "self" for the latter. Then we see the vast difference

between the meanings attached to the word *Karta*. Certainly "executive creator" is a very defective and objectionable translation of *Karta*, and preference must be given to "maker" or the substitute for it adopted by Panditji.

Then again look to the translations of the 8th *mantra*, which runs thus:

तपसा चीयते ब्रह्म ततो ऽ न्नमभिजायते।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम्।।8।।

Now, Gough's and Max Muller's translations of this *mantra* look very strange. Gough's is as follows:

> *Brahman* begins to swell with self-coercion. Thence the aliment begins to unfold itself, and from that aliment proceed *Prana*, the internal sensory, the elements, the actions of living souls, and then perennial fruits.

Max Muller translates this *mantra* thus:

> The *Brahman* swells by means of brooding (penance); hence is produced matter (food), from matter breath, mind, the true, the worlds (seven) and from the works (performed by men in the worlds) the immortal (the eternal effects, rewards and punishments of works).

Compare both of these with the following by Raja Rammohun Roy:

> From His omniscience the Supreme Being resolves to create the universe. Then nature, *the apparent cause of the world*, is produced by him. From her, the prior operating sensitive particle of the world, styled Brahma, the source of the faculties proceeds. *From the faculties* the five elements are produced. *Thence spring* the *seven* divisions of the world whereon ceremonial rites with their consequences are brought forth.

The italics appear in the original and the words in the italics, says the Raja, do not represent anything in the text but have been added by himself to facilitate the easy expression of sense.

I wonder why do Gough and Max Muller insist upon translating *tapas* into "coercion" and "brooding", while Max Muller himself, in his footnote on page 28, admits that there is the authority of *Parasara Smriti*, page 39, for this word having two roots, one *tap* to burn, the other *tap* to meditate. The reader can himself see how elevating are the expressions, "*begins to swell by self-coercion*" and "*swells by means of brooding.*"

Yes, it is such like translations which show the text of the sublime

Upanishad to be meaningless jargon in many places. How can Brahma swell by brooding or penance (which latter word Max Muller has been pleased to put in brackets, as if brooding was not sufficient enough to make the expression clumsy enough)? Compare with all these excellent productions the following by Pandit Guru Datta Vidyarthi:

> When that Great Being contemplates creation, the universe springs up into material forms, and thence evolve life, intelligence, truth, birth, good deeds and immortality.

There is a world of difference between the sublimity of the original (as also shown by Pandit Guru Datta Vidyarthi's translation) and the clumsiness of translations of Messrs Max Muller and Gough.

In the next *mantra*, which is closely connected with the above quoted one, another egregious mistake seems to have been committed by these foreign and alien translators of the *Upanishads*. Their translations show that from "*Brahman* is born *Brahman*," whereas really the latter *Brahman* means the material universe or *brahmand*; else how can God be born? Consistently or inconsistently, reasonably or unreasonably, whether they understand the thing or not, translate it they must, and then say that *Upanishads* contain much that is "meaningless jargon". God save the *Upanishads* from such self-opinionated dangerous friends!

Then again, in the translation of the 1st portion of the 1st *mantra* of the 2nd *Khanda*, both the European scholars have displayed their ignorance of the sense of the text. Gough translates it thus:

> This is the truth: The rites which the sages saw in the *mantras* were widely current in the *Tretayuga* or second age of the world.

Max Muller's is almost the same except the slight difference in the words used. Now compare it with Pandit Guru Datta Vidyarthi's version, which runs as follows: "It is true that the sages divided the *mantras* which enjoined the performance of religious works into three *Samhitas*." This translation tells by itself that it is the more reasonable, more consistent, more logical, better sounding of the two. Even Max Muller recognizes the apparent clumsiness of introducing the sense of a *yuga* into the *mantra*, because, says he in the footnote to this *mantra* on page 30, "I should prefer, however, to take *treta* in the sense of *trayi vidya* and *santata* as developed, because the idea that the *Treta* age was distinguished by its sacrifices seems to me of later origin." Now substitute the sense given in the footnote to that adopted in the translation and you can easily see the difference which the substitution will make.

Raja Rammohun Roy translates the passage in his own fashion and quite differently from either of the above; but it certainly does support Pandit Guru Datta Vidyarthi's version to a great extent. He writes: "Those rites the prescription of which wise men *such as Vaishishta and others* found in the Vedas are truly the means of producing good consequences. They have been performed in various manners by three sects among Brahmans, namely, *Udhuryoo or those who are well-versed in the Yajur Veda, Oodgata or the sect who know thoroughly the Sama Veda; and Hota or those Brahmans that have a perfect knowledge of the Rig Veda.*" Whatever appears in the italics being according to his own authority his own in addition to the translation of the text for the purpose of making it more easily intelligible than it would be otherwise. All this leads us to one and the same conclusion, that Pandit Guru Datta Vidyarthi's is the best translation extant, in fact, more reasonable, more consistent, and more in keeping with the sense of the subject described therein than that of anybody else. I would have given some more quotations but for the fear of the bulk of the book being unnecessarily enhanced.

Even with these defects and commonplace mistakes in his translation, Max Muller admits that his translation is not everywhere literal, for, he says, "however, we have laid ourselves open to another kind of censure also, namely, of having occasionally not been literal enough. It is impossible to argue these questions in general, but every translator knows that in many cases a literal translation may convey an entirely wrong meaning." What wonder then that Pandit Guru Datta Vidyarthi in his attempt of not sacrificing the sense has in some places departed from the rule of making the translation literal enough to be understood by everybody and anybody. In more than one place does the mystic terminology of the most sublime portions of the *Upanishads* require a fairly good acquaintance with classical Sanskrit and the canons of its interpretation. European translators have, on the other hand, quite ignored that difficulty. They have everywhere adopted the most ordinary meaning to even the most mystic and the most difficult of these passages, and thus much that is highly invaluable in these *Upanishads*, has been made to appear as "meaningless jargon" having no sense whatsoever. It was in this sphere that Pandit Guru Datta Vidyarthi's services were the most required, and it is one of the greatest misfortunes to be so soon and so abruptly deprived of the advantages to be reaped from the learning of so thoughtful a spirit.

Chapter XII

Miscellaneous Writings

However desirable it may be, it seems to be impracticable to collect all miscellaneous writings of Panditji, not because they are numerous, but because many of them appeared in the form of newspaper articles and without his name being affixed to them. His pen was always busy and his earliest contributions went to the *Arya Magazine* of Mr. R.C. Bary, then to the *Regenerator of Aryavarta* and then to the *Arya Patrika*. I will make an effort to collect as many of those contributions as I can be certain of being his, but this is a vague promise which need not be depended upon.

However leaving such as we are yet uncertain about, there are still several which have been published in his name and are really his. The most learned of these is his paper on the *Evidences of the Human Spirit*, covering over about 45 pages of his *Vedic Magazine*, Nos. 2 and 3. This is the most abstruse of all his writings with which he seems to have taken a great trouble. The paper displays a vast study—a study which enabled him to bring in the views of not less than seventeen scientific luminaries, in addition to the beliefs of the principal current theologies of the world. The list contains the names of Huxley, Nicholson, Roscoe, Haeckel, Brousais, Hooper, Wundt, Hunter, Rush, Von Helment, Whytt, Stahl, Bain, Spencer as well as those of Dr. Buchner, Cullen, Brown and Darwin. First of all, the mechanical theory of the Universe as supported by men like professors Haeckel and Wundt has been dealt with and demolished into pieces by the testimony of other brother scientists. Thus showing how the latter, who may fitly be designated as the intellectual giants of the modern times, have been forced to recognise the existence of a vital principle independent of matter, howsoever different the names are which these different gentlemen have been pleased to confer on it. Zoology then steps in to support the doctrine that "Life is the cause and not the consequence of organization." Then says Professor Nicholson: "It appears, namely in the highest degree probable, that every vital action has in it something which is not merely physical and chemical, but which is conditioned by an *unknown force, lighter in its nature, distinct in kind* as compared with other forces." This force he designates as "vital" and adds that "no attempt ever has hitherto been made to explain the phenomena of reproduction by the working of any known physical or chemical force." Panditji concludes this discussion thus:

> It is clear, then, that by whatsoever name it may be called, *life, vital principle, organising principle, occult cause, sensorial energy, vis*

medicatrix naturoe, anima, or so many other names the modern scientific world has come face to face with a dynamic physiological reality which they call life, it is no more a mere breath of the Christians, a mere phantom of the Mohammadans or a mere product of organisation of the Materialist. It is rather a *subtle, refined, invisible, dynamic substance*, a reality that builds up the organisation, causes growth, vitality and motion, repairs injuries, makes up losses, feeds, feels, is sentient, originates actions, resists, overcomes and cures disease. This is the irresistible conclusion to which physiological researches have led sincere investigators and philosophers in Western countries. Thus it is that they have been compelled to admit a reality, call it material if it will please you, yet a reality, which the ancient philosophers of the East styled *Atma*.

It is a pity that Guru Datta Vidyarthi felt constrained to pass the following strictures upon educated Indians, because of their deeply rooted prejudices against the authority of ancient India. Says he:

> If we have purposely avoided mentioning ancient Eastern authorities on the subject, it is for the plain reason that India of the present day derives its intellectual activity, faith, belief and conviction mainly from civilized occidental England. Had we, in the very beginning, culled evidence from ancient Sanskrit authors just to prove even these very positions literally, there is no doubt that these remarks would have been unhesitatingly pronounced as superstitious, whimsical, unscientific and old-grown; although, even after the best evidence from Western authors on the subject has been collected, there is not to be found that systematic, exhaustive enumeration of evidence which is the characteristic of a settled or decided opinion.

Then, of course, followed the authorities of the author of *Vaisheshik Darshan* and of Gautama on what this *Atma* is and what its attributes are. A long quotation with a literal translation of it in English is given from the *Prashastapada Bhashya* of Gautama, which goes to prove that "these attributes (referring to the attributes of *Atma*) refer to a substance wherein they inhere, are not to be found in any and every substance, and are not cognizable by the outer senses. Hence they are the attributes of a third something—*Atma*. The attributes of *Atma* are knowledge, feeling of pleasure, feeling of pain, desire, hatred, exertion, morality and immorality, impressibility, number, magnitude, separate existence, connectibility and separability." The second paper which appears in his *Vedic Magazine*, No. 3, is an exposition of the above text of the Gautama in which Panditji has discussed the doctrine at great length, giving

arguments in support of Maharshi Gautama's position and refuting those of the opponents. The position taken by Charles Bradlaugh in his *Has man a soul*? has also been referred to, and it is shown how he contradicts the well-founded principle, *ex nihilo nihil fit.*

There is one more paper under the heading of *Pecuniomania*, which requires a special notice. In this paper Panditji deals with the question, "How far is the pursuit of wealth a healthy pursuit?" The 13th *shloka* of the 11th chapter of Manu forms the text of this article. The evidence of Dr. White, the President of the Cornell University, has been brought into establishing that "the society is at present pested with four fatal diseases, *indifference*, *scepticism, infidelity* and finally *materialism.*" And the cause of all this, says Guru Datta Vidyarthi, "is evidently *the modish worship of mighty matter and money.*" These conclusions are illustrated by application to the present state of society as seen by us in ordinary daily experience of this world. To these four diseases stated above, Panditji adds another which he styles "Pecuniomania" and which he defines to be a disease of the *type of insanity, very contagious, transmissible by hereditation, incurable or hardly curable, of the most virulent type.* "Its symptoms", he continues, "are unsatiable thirst or ambition, always hungry stomach, a phlegmatic filled (with indifference), splenetic (peevish) temperament; extreme sensitiveness and irritability; strong heart-burn of animal and inhuman passions; restlessness; anxiety and sleeplessness; fits of pride; power and feverishness; paralysis of moral and spiritual faculties; insensibility to impressions ultra-sensual or not physical; extreme proneness to over-feeding; over-clothing; indolence; luxury and comfort; an assumed air of superficial independence; personal weakness, infirmity." Then the dangerous consequences of poverty are also depicted in equally gloomy colours and the article concludes with the following verses, the first from Manu, and the second from the *Upanishad*:

विद्यं बन्धुर्वय; कर्म विद्या भवति पञ्चमी।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम्।।

—Wealth, nobility of blood, age, professional skill or honest industry and knowledge (the wealth of mind), these are the five things to be respected, the one following more than the one preceding it.

आत्मना विन्दते वीर्य्य विद्यया विन्दतेऽमृतम्।।

i.e. true power comes from the spirit and immortality from the possession of ideas.

His lecture on the *Realities of Inner Life* (printed 7th August 1890) is an

epitome of the views of the seer A.J. Davis expressed in his book bearing the same name.

Vedic Text, Nos. 1 and 2, are scientific expositions of *Rig Veda Sukta* II, *Mantras* 1 and 7 respectively.

Vedic Text No. 3 gives an exposition of *mantras* 1, 2 and 3 of the XXX *Sukta* of the *Rig Veda* bearing on the subject of household.

This closes the list of his miscellaneous writings, leaving those that have not been published yet or that appeared in the form of newspaper articles in the columns of the *Arya*, the *Regenerator of Aryavarta* and the *Arya Patrika*.

Chapter XIII

Panditji and Yoga

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम्।।3।।

"The Spirit God is obtained neither by lecturing, nor by much hearing, nor ingenuity. Whoever heartily seeks Him, obtains Him. This Spirit reveals His glory to him who renders himself a body (*sic*) unto Him."

—*Mundakopanishad*, III. ii. 3

The subject is too sacred for my profane and unholy hands and the theme is too noble to be touched by my ignoble self. But no biography of Panditji can be complete without reference to his struggles, during the whole course of his life, for learning and practising *yoga*. To become a *yogi* was the highest ambition of his life, and the following extracts from his diaries will show, very faintly though, how his mind was absorbed in this subject.

To save misunderstandings and misconceptions, I desire to put it on record at once that it is without any pretence of writing a single line of my own upon the subject that I approach this phase of Pandit Guru Datta Vidyarthi's life.

My knowledge upon this, the most sacred of all the subjects, is a perfect blank and therefore it is simply to fulfil my duty as a narrator of facts that I copy down the following without any notes and comments of my own. I trust that these naked truths will look more beautiful and sublime than with comments by uninitiated hands. In the preceding pages we have seen child Guru Datta Vidyarthi practising *pranayam* and reading mysterious books. Then we have

followed youthful Guru Datta Vidyarthi asking questions about *yoga* and the best authority upon it. Now we will find Guru Datta Vidyarthi panting for the practice of *yoga* and gathering knowledge of the most mysterious of sciences from whomsoever and whatsoever he could.

To begin with 1884.

January 14th—I henceforth promise to devote half an hour daily to my sacred duties.

August 15th—This day will commence the rigorous discipline that I have to serve under.

February 18th, 1885—Wild fire, grow you must, ah! season my brain!

March 1st—yoga: I must follow.

April 23rd—Since my confusion of mind is not entirely overcome and the summer season has commenced, I should begin, . . . and at once commence the sacred practices. What a disgraceful act it is to have left out the practices two complete years since!

Shame! Shame! Shame! Shame!!!!

April 24th—A revolution! Why not drain up all feelings and affections and join Mill and Dayanand. Or, will affections assert themselves?

October 4th—A new phase of life. Has my faith so utterly bereft me of my senses that I have turned totally blind to my duty? Yes, I must carry it out! carry it out!

June 21st, 1886—. . .I must begin yoga practices, otherwise there is no use of idle talks.

January 16th, 1887—I should try for yoga and be a *preacher in life.*

January 25th—I had normal exercises of yoga.

February 6th—This day I go with L . . . to see Pandit. . . I am most glad to see him. He seems to be well acquainted even with yoga matters.

February 8th—I go to Mr. . . . and read with him . . . eleven *sutras* of Yoga . . . from this day forth I have . . . when my *vretti*[43] goes to, most frequently in all things including all my channels of connection with the external world.

February 9th—I go to Mr. . . .; he tells me that when a man is taken in for dharma he is no more put under trials but before this he is . . . For instance, one trial consists of one being made to teach one person, to discuss with another, to measure time by throwing stones and dropping sand, while a woman may stand in front. He also tells me that he was once asking for a person who could teach him true science and there were many *sadhus* nearby; that there he heard many people proposing many ways for the same; that he rejected them when suddenly another person appeared with a long *safa*[44] belaid. He seemed to stop to be

43. State of mind
44. Turban

paralysed for a moment, and then came up and said, "Are you then desirous of doing the same, of practising true yoga? It is now and even now for you to begin. Would you that you were told the way in which just now and here you should do the same or that in your profession under your own ways in your mode of life, you may be able to practise it". . . and then he was taken up. I have been asked to go to him in summer vacations, join him there and perform yoga.

I have tomorrow to get up early enough, go through yoga if possible, sundry *japs* of *Gayatri.*

Let me then get up early and do the same.

February 10th—I get up early enough and go through 1000 *japs* of *Gayatri* and then in the evening go to him and finish off 1st chapter of Yoga philosophy.

February 20th—Nothing up to present for yoga. Most sorry.

In the meantime he receives the news of his father's serious illness, starts off for Multan and, on his return, writes:

The purpose of today
Woven with pain into plan
Tomorrow rends away. Alas!!!

To resume

May 19th—Can I become regular? O Heaven, make what I should be!

May 25th—Received a registered letter from . . . appended herewith. Good information on yoga. That there is no *yoga* at present, seems to me to be impossible.

June 30th—Immortality! Thou art my dream. Thou art my theme. Heaven, inspire!!!

July 1st—Immortality! Thou art my dream. Thou art my theme. Heaven, inspire!!! Immortality! Thou art my dream. Thou art my theme. Heaven, inspire!!!

July 4th—Spoke of yoga to . . .

July 8th—Learnt two *asans.*

November 14th—1st day of my *brata.*

November 21st—I got up this day so late that I have my mind to eat nothing today, to sleep with no blanket and wear cold clothing on.

November 25th—Promises to devote one hour a day to *nirodh yoga.*

We find that in the beginning of the next year Panditji very frequently complains of serious illness. In fact, the fatal disease had begun to work out its direful development so early.

May 7th, 1888—No exercises now-a-days. Let me begin today.

September 5th—A certain uneasiness of mind conquered by a pleasant *Sandhya* in which my mind was captivatingly drawn.

September 10th—Discipline commences from today.

After this we don't possess a regular diary of Panditji, though we find a few scraps here and there even for the period covered by the above dates. There is ample evidence in the diary itself to show that it was sometimes neglected for days and months together.